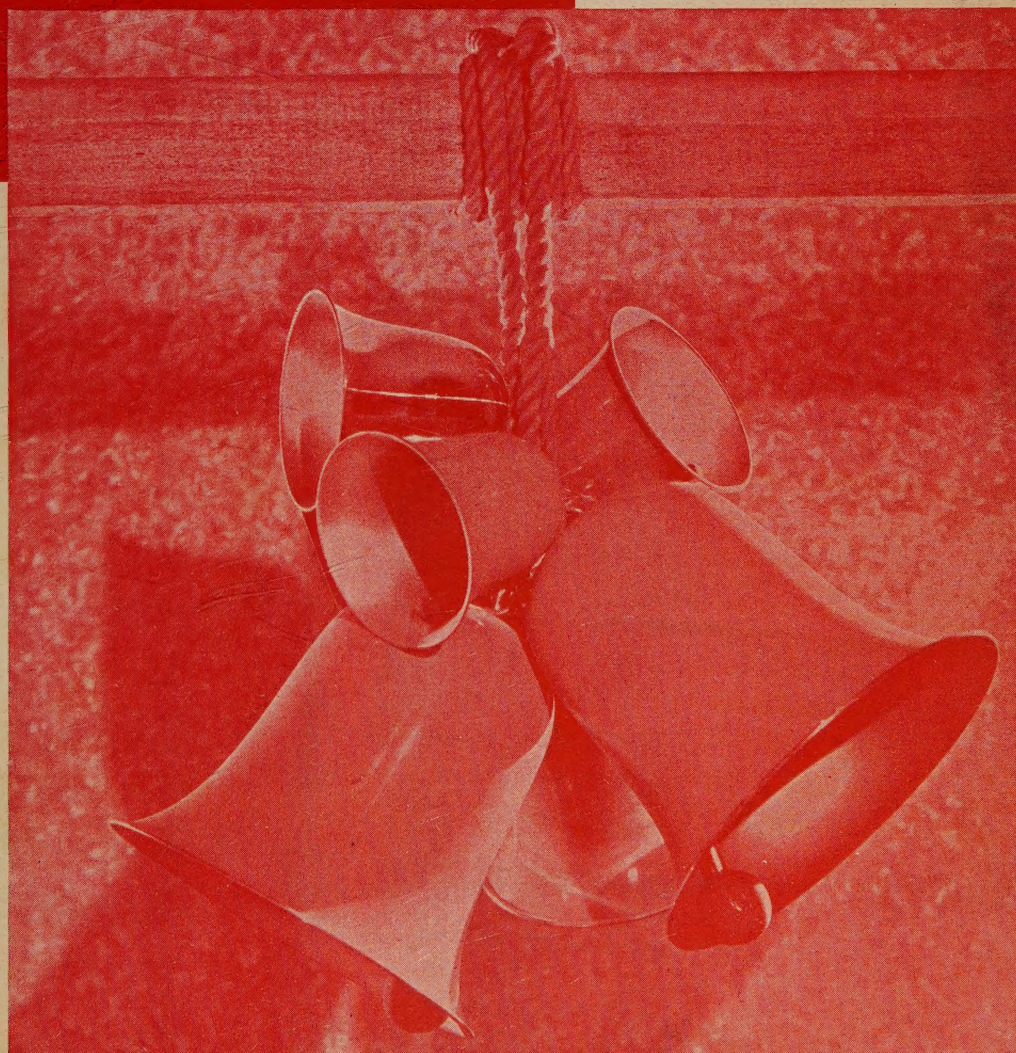
The METHODIST WOMAN

December 1941



H. Armstrong Roberts

THE METHODIST WOMAN

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of

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★ ★ ★ *Contents* ★ ★ ★

Volume 2 December, 1941 Number 4

FEATURES . . .

Christ Has No Hands But Yours . . . . at Christmas Time. *Floyd Shacklock* 3

Here a Bell, There a Bell. *Mrs. Lloyd H. Rising* 4

The Child. *Jane Murray* 7

Our Children in Ethel Harpst Home. *Ethel Harpst* 8

Will it Hurt? *Alma A. Eriksen* 9

Gateway of Hope. *Katharine R. Maurer* 12

Christian Social Relations and Local Church Activities . . 14

A Visit to Instituto Modelo. *Lena Knapp* 16

World Federation of Methodist Women. *Gertrude Hanks* 18

Our New Emblem. *Mrs. Albert T. Morgan* 20

A Great Mission Field. *Rev. Lester E. Suzuki* 21

CHRISTMAS POEMS AND PLAYLETS . . .

A Christmas Longing. *Lillian Z. Phelps* 11

The Pageant of Light. *Mrs. Jessie A. Seger* 22

Suggestions for December Program 23

Adoration 26

DEPARTMENTS . . .

A Call to Youth. *Helen L. Johnson* 24

Some Successful Plans. *Mrs. V. F. DeVinny* 25

Wesleyan Service Guild. *Marion Lela Norris* 26

In Memoriam 19

Quarterly Financial Report. *Mrs. Ina Fulton* 28

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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York City. The address of the Assistant Editor is 420 Plum Street, Cincinnati, Ohio.

Who's Who

● ***Floyd Shacklock***, assistant to the chairman, Methodist Committee for Overseas Relief, New York, N. Y.

● ***Mrs. Lloyd H. Rising***, pastor's wife at St. Anthony Park Church, St. Paul, Minnesota, is using her bell collection to earn money to carry the Christian message to other lands. Confined to a wheel chair since 1924, she has continued her church activities and is a constant source of inspiration. For the past eight years she has been blind.

● ***Jane Murray***, secretary to Miss Louise Young of the Board of Education, Nashville, Tennessee.

● ***Ethel Harpst***, superintendent of Ethel Harpst Home, Cedartown, Ga.

● ***Alma A. Eriksen***, nurse in public-health work in Chengtu, China.

● ***Katharine R. Maurer***, deaconess at Immigration Station, San Francisco, California.

● ***Lena Knapp***, missionary at Instituto Modela, Buenos Aires.

● ***Gertrude Hanks***, missionary at Lima High School, Lima, Peru.

● ***Mrs. Albert T. Morgan***, member of the Emblem and Seal Committee of the Woman's Division.

● ***Lester E. Suzuki***, pastor of the Japanese Methodist Church, Los Angeles, Calif.

● ***Mrs. Jessie A. Seger***, of Iowa City, Iowa. For eleven years this service has been given in the Methodist Church of Iowa City at the December meeting of the former Ladies' Aid Society.

Will you save a life?

NOT many of us can be spectacular heroes. Yet by buying Christmas Seals you save human life just as surely as if you had plunged into a burning building!

More people between the ages of 15 and 45 die from tuberculosis than from any other one disease. By using Christmas Seals you make possible a year-round campaign against this pestilence — a campaign that since 1907 has reduced the tuberculosis death rate 75%!

Help save more lives in 1942!

Buy CHRISTMAS SEALS

The Methodist Woman

Christ Has No Hands But Yours . . . at Christmas Time

By Floyd Shacklock

ESPECIALLY at this Christmas season, as always down through the centuries, God depends upon human hands to demonstrate his love. The angels sang the heavenly chorus on the first holy eve, but it was given to Mary to hold in her arms the little baby Jesus. Wise men came from the East bearing gifts in their hands.

God still uses human hands, he speaks through human voices. Then if God is waiting for these hands of ours to serve him, what has he for us to do?

"Come ye blessed of my father . . . . I was hungry, and ye gave me to eat."

Around the world, every day, hunger is probably the most urgent problem that mankind faces. Now added to the normal hunger of scores of millions of people, famine confronts war sufferers everywhere. The Shanghai Municipal Council reports that 37,000 bodies were picked up in the last twelve months from the streets of that one city—children and adults who died of starvation and exposure. Now we have learned that one American dollar feeds a refugee for one month and thousands of grateful refugees send their thanks to America for the food they have received.

In Europe, too, Methodists have the happy satisfaction of knowing that through their Overseas Relief Committee, food is carried to thousands of starving children. In co-operation with American Quakers, a child-feeding and welfare program is carried on in southern France, in spite of annoying difficulties. Recent reports tell of 260 tons of dried milk, purchased in Switzerland, carried free by the French railways, to save the lives of these innocent young war victims.

". . . . a stranger, and ye took me in . . . . naked, and ye clothed me."

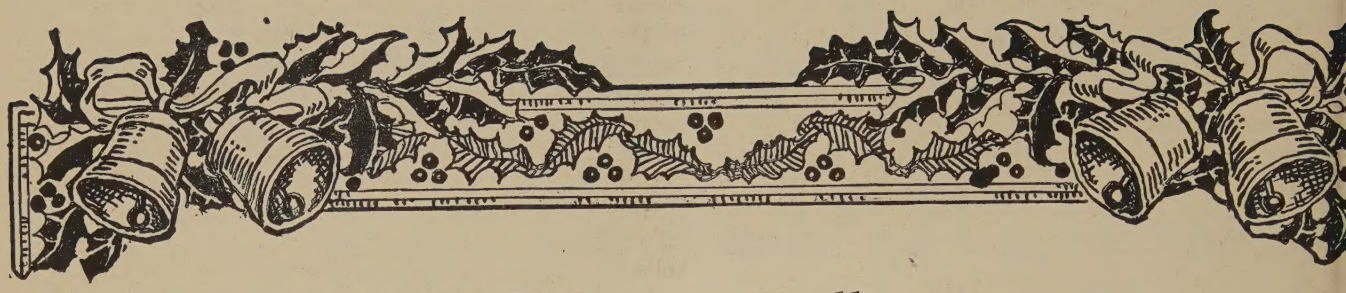
The highways of the world are crowded with refugees, fleeing from bombed homes out to an unknown future. Sixty million Chinese have left their ancestral homes in the east to trudge hundreds of weary miles to safety—one of the greatest mass migrations in history! In Free China they must establish new homes, find new jobs, open new schools, build new factories. Often the loan of a few American dollars enables a family to begin life again in the strange environment.

The roads of France have been jammed with refugees more than once, as the homeless from Spain, Belgium, and Holland, evacuees from Czecho-Slovakia, Poland, or Germany have begun the long trek in search of a new life.

". . . . sick, and ye visited me."

Malnutrition and disease follow quickly in the footsteps of hunger. One of the services of the Quaker organization in southern France is the distribution of ten million vitamin doses, under

(*Continued on page 23*)



Here a Bell, There a Bell

By Mrs. Lloyd H. Rising

Bells of music, bells of brackentone,
Bells long in legend, old in history's tome;
You voice the soul of man, his joy, his pain,
His grief, his need, his fear of unseen powers,
His search instinctive for his unknown God.

From time immemorial man has struggled with the invisible. Out of it came pleasure and catastrophe, flood and drought, light and darkness, birth and death. Such noises as struck terror to his very soul or sent thrills of ecstacy up and down his spine were stimulated by him as intercessors to the elemental deities. The outcry of the human voice, the sound of sticks or stones struck together, the thumping of hollow logs, the beating of drums, the clash of metals were part of man's magic to please or appease those baffling spirits which lurked so mysteriously in land, water, and air. The final culmination of sound-producing instruments was the metal bell, originated when man had advanced to the art of metallurgy.

Bells in the History of Races

It is said that could one trace back far enough metal bells would be found in the history of every race in the world. If that be true, there are many countries where bellmaking has long been a lost art. The American Indians, the African Negroes, and the inhabitants of the East and West Indies and the South Sea Isles, within our knowledge, had no metal bells until the advent of the Eurasian foreigner. Among these peoples, the drum in its various shapes and stages of development was, and still is, their favorite instrument and one to which the heart of even civilized man responds as though pulled by a force beyond his control. The native hand bell of these peoples is the common gourd—often uncommon in its being exquisitely colored and carved.

Bells of China

"Long years ago, before the time of Confucius, there dwelt in China a kind and practical ruler who wished to see justice done to all. He had a large bell placed outside his wall, above the gate, that those who were in trouble might ring it and receive help. He who rang it undeservedly was whipped." So runs one of the innumerable bell legends out of the land termed "the mother of bells."

From earth's fused metals man fashions what he will, weapons of war or implements of peace. The Chinese race was pacific. They absorbed the "conquering hordes" and went on building temples and shrines the length and breadth of their land, and in them placed bells—prayer bells of all sizes and shapes, funeral bells, some to be tapped beside the corpse to drive away the evil spirits, others to be rung between prayers in the funeral service.

China's bells were not limited to temple uses. The placing of a small silver bell on the wrist or ankle of a new-born boy baby (that the evil spirits might mistake him for a girl and thus pay little or no attention to him) was a customary practice in many parts of China. Beside the general use of bells in homes, on gates and shop doors, and before wayside shrines, they were and are used very commonly on animals. These bells are many shapes and sizes, especially the rather extended sleighbell type hung in strings or singly on camels, ponies, mules, and even Pekingese dogs.

Tibet has an old, old proverb which says "a thief will never steal a bell," but one doubts its authenticity in the case of the noiseless bells of the Tibetan prayer wheel. The prayer wheel in itself is an object of interest with its hand-wrought metal base and frame, with its revolving prayer-inscribed cylinders and six flower-shaped, hammerless, clapperless bells which are avowedly and unashamedly termed ornamental. One would like to know the story of the lama who so patiently and laboriously constructed this ancient prayer device that he might more easily secure merits from Buddha. Another old bell which is used in the lama temple service is carved and hollowed out of a single piece of wood about eighteen inches in diameter and much resembles an American sleighbell in shape, though not in size.

Bells in India

Have you heard the story of the monkey king who long, long ago rescued the beautiful bride of Ramah of India, who had been carried away to Ceylon by a wicked deity? If so, you already know about the Hanuman or monkey temples in India whose open portals face south toward Ceylon. A bell hangs in the doorway in front of the monkey image within. The devotees ring the bell each time they pass the opening as they march around the outside of the temple, with folded hands, and repeat their prayers. Hanuman worship is not one of fear or of deep religious intent but, rather, appreciation of and friendliness for the monkey king's act of kindness with a desire for continued monkey guardianship. A missionary brought one of these Hanuman temple bells back to the United States with her. It is made of a metal that has a clear and even piercing resonance, with a robed monkey image for its handle.

Bells in Egypt

Bells were used in Egypt in the ancient worship of the god Osiris, the greatest benefactor of that land, the introducer of knowledge, religion, laws, and the arts and sciences. In an Egyptian sarcophagus, dating back to 1800 B. C., was found a metal bell. However, the Egyptians were fighters and if ever bells were numerous in that land, the successive wars must have destroyed most of them. There is an interesting table bell in common use in Egypt and other Eastern Mediterranean countries. It is a mortar and pestle, which made its debut in 1453, when Mohammet Bey became ruler of Turkey and its possessions, including Greece. The Mohammedans have no use for bells as they believe that they disturb the slumbers of the dead who are sleeping in the air about them. Moreover, Mohammet no doubt feared lest the bells of the Christians in Greece be used for calling an insurrection against him. At any rate, he passed a decree that no bells could be used save on animals. The mortar and pestle was the clever substitute adopted at that time by the Greek matrons to meet their household needs.

Bells in the Old Testament

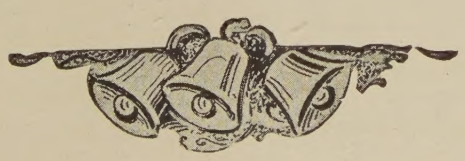
It may have been through the Egyptian captivity that the Israelites became acquainted with bells. Our Bible is exceptionally free of bell references save for the directions for making the robe of the High Priest and the completion of it at the time of the building of the temple 951-944 B. C. "And beneath upon the hem of it, thou shalt make pomegranates of blue and of purple and of scarlet, round about the hem thereof, and golden bells between them round about; a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about." Josephus tells us further that at that same time Solomon ordered golden bells placed on the roof of the temple to keep off the birds.

Bells in the Christian Church

The Christian church was born in Rome but the first Christians were a hunted, persecuted group forced to meet in secret with the catacombs their hideout. When early in the fourth century Constantine the Great made Christianity the official religion of the Roman Empire, the Christians probably used hand bells to call the people to services. It was the Bishop of Nola who, around the close of that century, hung the first bell on the roof of a church. This church was in Campania and legend has it that the bell was a brass kettle struck by a hammer. Until recent years, and maybe even now, the people of Rome celebrated on Saint John's Night or Midsummer's Eve, a modernized version of an old pagan ceremony. In 1903 Mrs. Evelyn Riley Nicholson brought back from Rome one of the small clay bells which were rung on Saint John's Night through the streets to the gates of Saint John to drive out the evil spirits; after which the gates were closed and the people returned to their homes safe from such pernicious influences for another year.

Wherever the early Christian missionaries went, there went bells. Just after the turn of the fourth century, Saint Patrick betook himself to Ireland and during his years of service there gave nearly fifty bells to the people. One of these, known as Saint Patrick's Will, was buried with him, then later exhumed, regarded as a worker of magic and finally, in 1100 was placed on a beautiful shrine upon which it may still be seen in the Dublin Museum.

In 680 A. D. another missionary, Saint Cuthbert, introduced bells into England. Soon each hamlet had its church and each church its bell. These



bells were the clocks and almanacs for the community, not only calling the people to religious services, weddings, funerals, and the like, but announcing such communal interests as the time for rising and retiring, seeding and harvesting, and even the weekly use of the church ovens for baking.

These first bells were generally made of one or two flat pieces of metal bent into shape and riveted together. They were never very large until after the introduction of bell casting around 1300 A. D. All bells were made in monasteries until the art became commercialized within the more recent centuries. Great Britain was known as the "Ringing Isle," or as Handel put it, the bell was "England's National Instrument."

Soon after the advent of bell casting the countries of Northern Europe became bell conscious and vied with each other for number, size, and quality. Russia produced the largest, the two-hundred-ton Great Bell of Moscow, whose voice was never heard. Cast in 1737, the great fire of Moscow passed over it and so weakened the metal that a huge section broke loose when the bell was released from the mold. It was ninety-nine years later before the bell was raised from the casting pit.

The carillon was born in Belgium and Holland, countries accoustically adapted to the music of the singing towers. Great masters painted within sound of their inspiring tones. Towns were made famous by their chimes and carillons.

Bells Silenced by War

The first World War took terrible toll of Europe's musical instruments of the air. The present conflict is even deadlier in its destructivity. Russia's bells mainly disappeared with her religion. Such of England's bells as have not been destroyed by bombs have been silenced by edict to be rung only in case of an invasion. In May, 1940, Hitler confiscated all the metal bells of Germany, including church bells, for war purposes. War-torn Europe vibrates to screaming shells and whining bullets—bombs and bullets made out of metal which should, as bells, be ringing out peace and concord among the nations.

The first bell cast in this country was recast from a bell made in England. It is our famous Liberty Bell which was rung to celebrate the independence of our country. If bells had souls, one might think it not unnatural for the voice of this one to break, as it did, under the strain of living up to its inscription "proclaim liberty throughout all the land unto all the inhabitants thereof," at a time when the Negro was being enslaved in the South and the Indian massacred and driven from his lands by the domineering white man. Let us pray that the time will come when our country will recast its famous bell into a vital, vibrant instrument that can joyfully and truthfully proclaim liberty throughout all lands and unto all the inhabitants thereof.

There is an unusual, eight-inch hand bell, dull with its aging copper, yet bright in the fact of its accomplishment. At the close of the World War a Negro soldier in France constructed this bell out of a pound shell with a thirty-two-rifle shell for its handle, a slug for the clapper with crude conventional poppies, and inscription "Metz, France, 1918" carved on its sides with a jackknife. The hope of the world again lies in the transformation of strife into peace as symbolized by this bell.

"Peace on Earth, Good Will to Men, Sing the Bells"

The Christmas message carrying its benediction of peace and good will is an age-old, world-wide song. Out of Mongolia comes a large antique camel bell used in the past in a caravan trekking to and from Peking. Its dull tones reverberate as the cylindrical wooden clapper swings back and forth. On its sides are characters which mean "under heaven, great peace," and bats pictured at rest and in flight. The character "Fu" stands for "bat" and the word "blessed" or "blessing," so out of an ancient land and time comes the song which the angels sang "under heaven, great peace and blessings," which surely means "peace on earth, good will to men."

The Child

By

Jane Murray

Just a Child—

A Mexican child . . . .
A Negro child . . . .
A child whose forbears blazed the trail through the wilderness to make a new land. . . . .
A German child . . . .
A Polish child . . . .
A child whose forbears held the bridge at Thermopylae. . . . .

Just a Child—

A ragged, dirty child . . . .
A hungry child . . . .
A child whose cries for bread haunt our waking hours and turn our dreams to dust. . . . .
A lonely child . . . .
A motherless child . . . .
A child who yearns for love, and home, and rest. . . . .

Just a Child—

A freckled, laughing child . . . .
A curious, inquiring child . . . .
A child who looks into the future with clear, grave eyes. . . . .
A healthy child . . . .
An eager child . . . .
A child who thinks of God . . . and calls him, "Father." . . . .

Just a Child?

But more . . . .
A race in embryo . . . .
Vision of the days to come. . . . .
Tears and laughter. . . . .
Brain and sinew of tomorrow's world. . . . .

Just a Child—

"Forbid them not . . . .
For of such is the Kingdom of Heaven. . . . ."

The Family

Our Children in Ethel Harpst Home

By Ethel Harpst

In the mountainous section of northwest Georgia, where so many mothers die from lack of care and so many children are left to suffer, God has planted this Home where little ones receive the love and care that they have lost.

The Ethel Harpst Home was founded by Miss Ethel Harpst, who saw a great need for a children's home. The Home had its beginning when a dying mother was given the assurance that her six children would be cared for at McCarty Settlement, then the center of our work in Cedartown.

Children were continually brought into the settlement until, in 1924, the need of a separate home was realized by the former Woman's Home Missionary Society and a frame dwelling was bought. Into this house moved thirteen happy girls. Today the number thirteen is still retained, for there are now 133 boys and girls whose ages range from three months to high school.

After the first brick building was made possible by Pittsburgh Conference, Mrs. Henry Pfeiffer, of New York, and the late Mr. Henry Pfeiffer became interested in the work. Other buildings have been their gifts: Pfeiffer Hall, the boys' dormitory and hospital; Merner Hall, which cares for the dining room, kitchen, and laundry; Noble Hall, the administration building and dormitory, and the lovely residence for the superintendent.

We are proud of the work which is being done at Surrey Fields Farm named in honor of the donors, Mr. and Mrs. M. M. Surrey, also of New York City. In 1938 a brick farmhouse was built by Mrs. Pfeiffer and the junior department of The Woman's Home Missionary Society. Eighteen of the older boys live on the farm with Mr. and Mrs. Charlie Smith, who are making a real home for them.

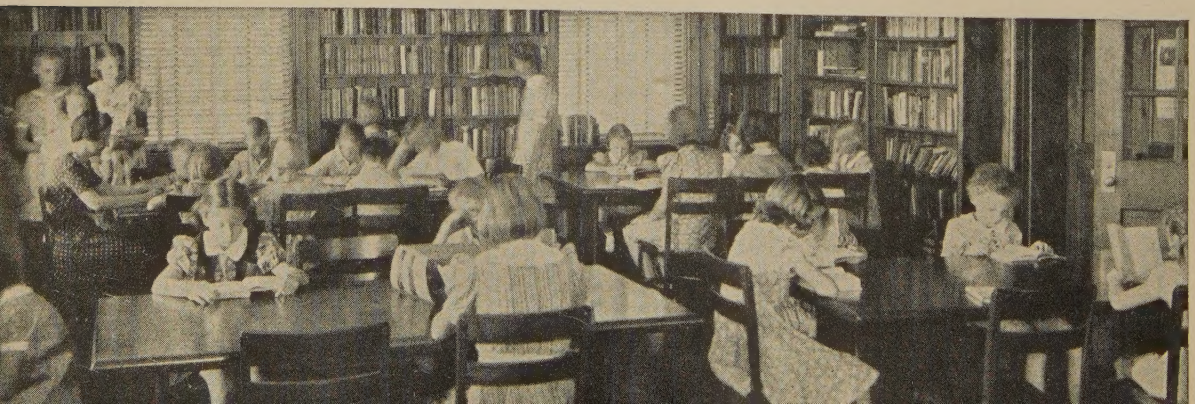
This summer was a busy time at the farm. There was a good crop and we have been so proud of it. For the first time we have our own wheat and are grinding it into flour. Sweet potatoes, Irish potatoes, beans, peas, and other vegetables have surely been enjoyed by our large family and the surplus vegetables have been canned by the girls for the winter time. Two or three times a week the farm truck is loaded with watermelons and brought into town to the Home for a "watermelon cuttin'."

We needed a chicken house and a barn on the farm for the old barn was beyond repair. We hired a man with a sawmill and cut down some of our timber. The boys, with the aid of a carpenter, built a fine chicken house and are now at work on the barn. The cement was donated by a local cement plant, but we are still facing the problem of the roof and paint. I wish you could see the fine barn which the boys are building.

At the farm there are two sets of twins, seventeen years of age. Minford and Winford, otherwise known as Mink and Wink, lost both their mother and father by death. They have been with us three years and are fine boys. The other twins have been at the Home since their mother's death seven years ago.

The girls have been busy this summer with the canning. Besides the work in the kitchen, the girls are trained in all other kinds of household duties. The housework assignment is made each month so each girl will have various experiences in cooking, practical nursing, child care, and other work. Instruction in sewing is very valuable to the girls, too.

Music and dramatics play an important part in the life of the Home. There is a rhythm band of which the six-year-old triplets, Rachel, Rebecca,



Easy access to good, interesting material in the library is an encouragement to read

and Isaac are the leaders. We also have four robed choir groups. Private and class lessons on the cornet, violin, piano, cello, and clarinet are also given to the children.

The children attend the public schools. The older ones have to walk two miles to school and in the extreme cold weather it is hard for them to get home for lunch and back to school on time. The schools serve a hot lunch for five cents and we are hoping that money will be provided so that our children may have lunch at school this winter. Twenty-five cents will take care of a child for one week and one dollar will provide lunches for a child for the entire month.

A dozen of the little ones go to McCarty Settlement to kindergarten each morning. They are taken in a taxi for $1.50 a week by a taxi driver who has the missionary spirit. The children call him their "Tacky" man. They run out to the taxi each morning to see who can get the cherished front seat.

This summer a family of five little ones were brought to us soon after their mother's death. Jimmie will be seven years old this fall and Patty Lou, the baby, is the youngest in our family at the present time. The children were very much undernourished, but are now gaining weight and getting along nicely.

Ray, who is almost two years old, was formerly the king of the nursery and wasn't so sure that he liked to have the baby and the other little ones come because they were getting too much attention. Now he is proud of the new children and does his part in helping to take care of them. Ray was five months old when he and his two brothers came to live with us.

This year two girls graduated from high school. Both, through the kindness of friends, have been placed in business schools, one in Cincinnati, Ohio, and the other in Miami, Florida. Yvonne finished her course at Pfeiffer Junior College this year and was a valuable assistant at the Home, taking the place of matrons who were on their vacations this summer. She is now taking a course in dietetics at a hospital in Atlanta.

Pam was also interested in dietetics and majored in home economics at the University of Georgia. After her interneship at Walter Reed Hospital she served at a hospital in Denver and is now the dietitian at the government hospital at Schofield Barracks in Honolulu, Hawaii.

Wallace, a Methodist preacher, has recently been advanced to a fine charge in this conference. Martile and Ruth, two of our girls, have found their places in Methodist parsonages. Vicky, Edith, and Kitty are valuable members of the Home staff. Eleanor comes home whenever needed to take charge of the hospital. Her husband, Floyd, who also was brought up in our Home, was our barber before he was called as a sergeant to the National Guard camp.

Just now we are happy because of the construction of a chapel and gymnasium which is now taking place. This is a gift of Mrs. Pfeiffer and her sister-in-law in memory of Mrs. Pfeiffer's brother. The chapel has always been one of our fondest dreams and our prayers are being answered.

We are thankful to the friends who, throughout the years, have made Ethel Harpst Home possible. And we are glad to have our new friends of the Woman's Society of Christian Service. We want you to know and love your children here in Cedartown.

Will It Hurt?

By Alma A. Eriksen

ONE HAS never a chance to grow dull or worry about what to do as a district worker. There is new excitement all the time on the road and after being out a couple of months it is grand to come home and get acquainted with the family that tends to expand in these days of migration.

I wish I could take you along on one of my trips to our seven health centers that are strung along the road from Chungking to Chengtu. I carry only the most necessary personal things, such as bedding and wash basin and a bundle of clothes because I must carry enough medicines and supplies for the nurses since there is no adequate way of sending it. Busses are so few that one must get up at daybreak and stand in line to buy a ticket and watch out to get on before every space in the truck is taken. I have learned how to enter the truck by stepping on the hub of the wheel and jump over the side of the truck most gracefully; how to slide through the window if one is lucky enough to have a roof to protect from sun and rain. Then place your bedding roll as a seat and as politely as possible keep the other passengers from sitting on top of your medicine basket with ointments and bottles. I do not need to describe what happens if you do not succeed in keeping them off, especially in hot weather. Since several of our stations are not on the bus road, you get off the truck in the market town and change into a

Nurse Liao Wen Guin vaccinates

Outdoor medical clinic during evangelistic teamwork in a village

huaggan, an arrangement of a seat tied between two bamboo poles carried on the shoulders of two men. In this way one can get over the narrow paths that wind around the paddy fields or over the mountains. On these trips we come close to nature and to the common people who till the soil and are the mainstay of the nation in this war of resistance.

It is difficult to believe in these peaceful surroundings that not very far off death and destruction from the air is a daily occurrence. People are very friendly and ask about my honorable country. They always answer back that America is their best friend.

The Evangelistic Team and Health Work

When the Evangelistic Team calls for meeting in a village, one of our nurses from the nearest center packs her medicine bag and goes along with the pastor and Bible woman. During the meetings, that last from a week to ten days, we set up a medical clinic and treat patients for the very common diseases of eyes and skin and for intestinal parasites. We also give demonstrations, health lectures, and sometimes put on health plays in the Christian home campaign. It is much more emphatic to work with a group like this where the spiritual as well as the physical health is taught at the same time. If possible, the nurse will make follow-up visits to the village. We have also helped in lay leaders' training institutes and at our youth conference this year. We feel that our members are becoming more health conscious and hope they will go back and teach others.

School Health

Seventeen schools have been visited by our nurses during the past year. Most of them are our own primary schools, but also some government schools have asked for our help with physical examination of students, teaching of hygiene, and giving vaccinations and preventative inoculations.

Obstetrical Service in Homes

One day I went with our doctor in Yuin Chuan to a patient's home who had just given birth to a baby boy, but the other twin had not arrived yet. A seven-year-old daughter was with her. She was a refugee from Shanghai so she had no one to be with her; one daughter was studying in Shanghai and her husband was working far off in a government project. She turned to me as she looked around in the poorly furnished, dull room and said: "It is difficult to be a mother these days. My family is scattered and I am not used to these conditions." She would not consent to the doctor

performing an operation to deliver the other twin because her husband was not there, so we watched with her all night.

The next morning we had an air-raid alarm and planes flew right overhead but the doctor stood by and at noon the other baby boy was safely delivered, and the doctor went home to eat and clean up. One hour later they called the doctor back, but by the time she got there the patient had bled to death. A servant had allowed the patient to get up and did not call us immediately. The doctor took the twin boys to her home and neighbor women who were nursing shared their milk with the motherless twins until the father came and made arrangements for them.

On another trip I went with one of our midwives to a patient's home at dusk. The first signal for air-raid alarm was on so the midwife who has a several months' old baby of her own had her brought to the home in a little basket. Just as the patient was about to be delivered the urgent alarm sounded and the police came to tell us to blow out the light. We covered the window with cloth and kept right on with our work by the light of a little vegetable oil lamp. Then a messenger came and summoned us to another home where a patient was in labor. It was now a bright moonlight night and the urgent signal was out, so we walked in the shade of the eaves to this patient bringing along in the basket the midwife's girl whom we placed under a table in the court while we went to work. We heard the drone of the bombers and felt the shaking of the house as the bombs fell on the Chengtu airfield. The patient was not ready to be delivered yet so we went out to an open field near by and lay flat among some grave mounds while the bombers went by and we saw the flares, which is a beautiful sight but awful when we know their significance. The midwife went back and stayed with the patient who was safely delivered the next morning. I could tell many stories like this which shows the spirit of our workers who have brought sterile technique and modern medical science into remote country homes and brought 255 babies into the world during the last year.

Mothers' Training Classes

In some of our centers we have regular training classes for mothers. Twenty to thirty mothers enroll at one time and we teach budgeting, nutrition of children and adults, clothing and housing of the family, diseases of childhood and how to prevent them, and many other related subjects. When they have attended regularly and completed the course we give them a practical examination and give them a diploma.

Well-baby Clinics

We keep in touch with these babies we have delivered and other babies in the neighborhood through our Well-baby Clinics in five of our centers. The baby is weighed and measured and bathed by the mother of the clinic. Conferences are held with the mothers and advice given concerning the babies' food. Undernourished and poor children are given soy-bean meal and the nurse will call in their homes to help prepare it.

Clinic and Dispensary Service

Our centers have in all registered about 8,000 patients who received 21,000 treatments. Our nurses have given first-aid treatment to people who have had accidents in the home or on the road. In Shing-lung Chang five Chinese planes were shot down in a raid and the pilots were given first-aid treatment by our nurses for which we received a letter of recognition from the government. Every station is prepared to give first aid after air raids. In Yuin Chuan our doctor and one nurse treated two hundred victims and our ambulance from the Chungking Methodist Hospital will bring operating-room force and instruments to treat major accidents.

The Provincial Health Administration has shown great progress the last two years. It has established forty-six health centers and nine health stations in the larger cities of Szecnwan. We are moving our stations to the strictly rural churches where they have no opportunity for this service and where we can help the pastors in building Christian homes. We co-operate with the government health work wherever there is opportunity and the administration has promised us financial help according to the number of free cases we have treated.

A Christmas Longing

By Lillian Z. Phelps

A lovely light on far Judean hills,
  A song of love to earth-born mortals sent,
A hope projected by a glorious star,
  A Saviour in a world by sorrow rent.

Oh, Father, bring to us this Christmastide
  The power to see, to listen and to hear
The whir of angels' wings, the song sublime,
  The star's soft radiance in a night so drear.

May love grow large and self take smaller part,
  May clamor caused by earthly greed
Grow faint and meaningless to us,
  Because the Christ of Christmas fills our every need.

"Gateway of Hope"

For Children of All Races

By Katharine R. Maurer

The Immigration Station at Angel Island, scene of a thousand dramas, is no more. Tradition, history, and sentiment—intangibles that normally defy the ages have been uprooted. The picturesque has given way to the utilitarian. "Going to the Island this morning?" is no longer apropos. That, too, has found a place in the chronicles of the past.

It was a memorable day in early August of last year. Most of the forenoon at the Station was occupied with the needs of several destitute men, some of whose stories were as strange and interesting as any to be found in books. The library hour, occupational work, and other diversified contacts filled the afternoon. A janitor came in to clean the floors—as we gave a final look around, turned the key in the doors of the Welfare Department at Angel Island, and started for the boat we thought how pleasant it will be to return to these rooms on Monday morning.

The warning whistle had sounded, and as the trim little steamer rounded the tree-covered point we caught a last glimpse of the Station—like an isle of enchantment it lay as we sailed away toward the city.

Truly there is tense in life as well as in grammar: past, present, and future. On the following Monday morning a sad and tragic sight awaited us at the Immigration Station. The Administration Building had been completely destroyed by fire, including our two rooms with all our equipment, supplies, books, and other indispensable belongings swept away.

The work of the Station had of necessity to be carried on in the midst of charred, water-soaked, and blackened debris. Army field kitchens were set up. The women were housed in the Station Hospital and the men, who had taken refuge on the hillside, returned to their abandoned quarters. With four hundred people in detention it was nothing short of a miracle that no lives were lost.

I asked the "No. 1" man of the Chinese Liberty Association (a self-governing body of the Chinese men and boys in detention) if there was any particular need or message, knowing that many calls would be received from anxious relatives—"Tell them we are healthy," he replied without a moment's hesitation—a fine example of Oriental philosophy!

Finally in September the administrative offices and clerical staff were moved to the city, and on November 5 the detained folk were brought over.

I remember this latter date especially because of the greeting the next morning of one of the Jewish emigres, "You had a wonderful day yesterday," and when I said it was indeed an eventful day, this move from the Island to the mainland, she exclaimed, "Oh, no, I mean you elected a President of these United States of America."

The temporary headquarters of the Immigration and Naturalization Service, established at 801 Silver Avenue, San Francisco, are in a vast building which had been erected by the Salvation Army to serve as a Territorial Training College. It had been unoccupied for several years and was rented by the government, pending completion of the new Federal Building (fourteen stories), which is to be the permanent location of the Service in San Francisco.

A very attractive suite of rooms was given us for the welfare work—much more desirable than the rooms at the Island. But these rooms were *empty!* Of course there was a deaconess with willing hands and a stout heart. As she stood in the midst of these empty rooms she recalled the words of an executive of a well-equipped chest agency, "It is wonderful to work here because we have everything we need."

With Christmas only a few weeks away and approximately two hundred people in detention, it is a great commentary upon the loyalty and generosity of our friends that our Christmas observance was one of the best of all years. There were gifts enough for all, no one was forgotten.

How amazingly God provides for our needs.

One of the European men wrote a letter of appreciation, signed by their entire group, part of which I want to share with you. ". . . . We would deem it a great favor if you could extend our gratitude to those wonderful people who make your work possible. It is remarkable to think that people we have never met can sacrifice their time, labor, and finances for utter strangers such as we, and undoubtedly numerous others. The gesture is a lesson from which I am sure we shall all profit. May God bless you all. Signed." To these people America is still the "Gateway of Hope" and these kindnesses will never be forgotten.

Miss Maurer is a true friend of the little children at the immigration station

Then came Easter. Again we observed this high day—beautiful and inspiring as always—with 175 detained folk representing seventeen nationalities. The Chinese men and boys (115) heard for the first time the story of the Cross and the Risen Lord.

On Sunday afternoon we had a tea party for the women and children—mostly Chinese—with a Jewish mother and daughter, a young Polish bride, and a lovely young woman from Finland. The sweetness of this fellowship around the tea tables will long be remembered. It was a fitting close to a happy day.

Gradually the work is being reorganized and things are beginning to take shape once again. Every help has been extended by the officials at the Station without whose co-operation it would be impossible to function. Their invariable courtesy and continued trust are most encouraging. The Chinese pastors, the Chinese Y.M.C.A., and various social agencies continue to give valuable assistance whenever called upon.

With upwards of 150 people in detention at the Station, and every ship arriving from the Orient filled to capacity, our calendar is full. Not only at the Station but also at the home apartment, where many come for comfort and counsel, does the work go on. Sometimes it is a personal or family problem, or a request from a new citizen to attend citizenship ceremonies, "Everyone else has a friend present—I have no one unless you come"; or maybe relatives are arriving, "Please speak a word of comfort to my wife and tell her not to worry." How small a thing that seems, and yet how much it helps to cheer the waiting ones. The timid little bride, when released, smiles happily as the eager young husband extends an invitation to the wedding feast. "You come to visit us," they say, as they drive away to establish their home in the new land.

It is nothing uncommon to be awakened at midnight by the telephone ringing and to hear an anxious husband saying, "Please will you name the baby just now born?" Who can think of a suitable name at such an hour! One begins to realize, however, the responsibility of being godmother to an increasing number of little almond-eyed "Katharines" as one attends the subsequent baby feasts.

Not long ago a lovely Jewish friend said, as she left the apartment, "I have a name for this place—it is the International House of Love." Her parents and a younger sister arrived at Angel Island seventeen years ago, and the friendship there begun has continued through the years.

Every year two and a half million persons become citizens of the United States. Among these the largest group is made up of native-born men and women, who in the past year attained the full rights of citizenship by reaching their twenty-first birthday. The parents of many of these men and women were among the twenty-four million immigrants that our country has received in the past fifty years.

There is another large and important group of men and women, approximately 300,000, born in foreign countries, who became citizens during this past year through the process of naturalization.

The report of the Alien Registration Division shows that nearly five million persons in the United States registered as aliens—a smaller percentage of aliens, compared to our present population, than we have ever had in our history. Many of these have taken steps toward becoming naturalized citizens. Indeed, the Immigration and Naturalization Service is flooded with applications for citizenship.

The oath of citizenship is a solemn obligation and if we as a people faithfully keep that oath we can demonstrate that though we are a nation of many different peoples from all corners of the world, we are one in our attitude toward democracy and in our attitude to keep its principles alive.

As I come away from the Station in the late afternoon the lights are appearing in the homes on the hillsides round about—like a scene from "The Cotter's Saturday Night." To the left is a sweeping view of the bay—over to the right, high on Mount Davidson (where the Easter Sunrise Services are held) stands a huge cross overlooking the city and the sea. And as I look toward the cross silhouetted against the evening sky I give thanks to God that I am an American.

Christian Social Relations

The Birthday of our Lord is celebrated during the month of December. He was born into a humble Jewish family nearly two thousand years ago. His program for building a world did not embody a platform of *anti-Semitism* or persecution of any group of people in the world, but "He made of one blood all nations" of people to dwell together in peaceful and co-operative endeavor. Emma Lazarus must have remembered this when she wrote the words that are found on the pedestal of the Statue of Liberty at the entrance of the New York Harbor:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

What is causing the rising tide of anti-Semitism in America today? What is the attitude of your own church and community? Be sure to order at once Conrad Hoffman's *The Jews Today—a Call to Christian Action.* (Price, 35 cents. Order from the Missionary Education Movement, 156 Fifth Avenue, New York, N. Y. Secure also Margaret Applegarth's *Bound in the Bundle of Life*, worship services for adult church groups. (Price, $1.50. Order from your nearest Methodist Publishing House and not from our Literature Headquarters.)

The following extracts are taken from a sermon preached recently by Rev. Nat G. Long in Atlanta, Georgia:

The acid test of religion is in human dealings. Unless religion makes for brotherhood, it is worthless. Whatever in any way at all harms any human being is eternally wrong. The only way to express love to God is to love and serve all men.

Let me speak in specific terms, applying this thesis to the growing antagonism toward Jews in the United States. There are 16,000,000 Jews in the world with 4,500,000 in the United States. More than 2,000,000 of these live in New York City. Much propaganda is being disseminated against the Jew. The following factual information should be of value in creating right relationships with this minority group.

Many people say that the Jew controls finance and industry in America. *Fortune Magazine* has published undeniable statistics which show that in these fields the Jew holds a subordinate place. The masses of the Jews are poor. No Jew ever acquired a personal fortune comparable to that of a Rockefeller, a Harriman, a Schwab, a Sage, a du Pont, or a Ford. One third of the population of New York is Jewish, yet only one eighth of the members of the New York Exchange are Jews.

Jews are accused of being Communists. Earl Browder himself declares that there are few Jews, comparatively, in his party. Jews are accused of being clannish; gentile persecution has driven them together like sheep in a storm. Jews are accused of being unpatriotic; they have furnished more than their proportionate share of soldiers in every American war from the Revolution to the World War.

Instead of being a liability to humanity, they have been a decided asset. Let us look at what we owe the Jew. For one thing, he has been an important factor in the history and government of our country. It was not the Queen of Spain, but a Jew who made it possible for Columbus to discover America. Luis de Santangal, out of his private purse, advanced the money to equip the fleet of Columbus. Columbus was guided by nautical tables compiled by one Jew, printed by another Jew, and presented to him by a third Jew.

The first Jews to settle in America came from Portugal. Like the Pilgrim Fathers, they came not seeking gold, but freedom from oppression, and freedom to worship as they pleased. The orginal Jews helped to build what we know as "The American Spirit."

During the War of Independence our Continental Congress became financially embarrassed. It had no funds with which to continue war with England. Haym Salomon, a Polish Jew, who had come to America, advanced his fortune of $600,000 to the Continental Congress. He was never repaid and he died poor.

Jews furnished 250,000 soldiers to the World War; they exceeded by one third their quota on a proportionate population basis. Eleven hundred Jews were cited for conspicuous bravery. The Distinguished Service Cross went to 150 Jews; of the 78 Congressional medals given, Jews received 33.

Jews have rendered outstanding service in government. In 1801 Georgia inaugurated as governor, David Emanuel, a Jew. This set a precedent which the rest of the world was slow to follow. Fifty years later, 1855, London elected as Lord Mayor, David Yules, a Jew. The first Jew in the United States Senate was from Florida. Judah P. Benjamin, before the war between the states, went to the United States Senate from Louisiana. He was a close friend of Bob Toobs

and Alexander Stephens. During the war he served the South as Attorney-General, as Secretary of War, as Secretary of State. Three Jews have served as Supreme Court justices: Brandeis, Cardozo, Frankfurter.

Jews have been outstanding as Nobel Prize winners. Two hundred prizes have been given since 1901. Although the Jews represent far less than 1 per cent of the world's population, they have supplied 10½ per cent of those who, in the opinion of an impartial committee, have rendered the greatest service to the world. Jews have received twenty-one Nobel prizes.

Jews have made notable contributions to medicine and to science. The Rockefeller Institute for Medical Research is a most potent factor in alleviating suffering. Of the seven who direct its destinies three are Jews. Dr. Simon Flexner, director of the laboratories, is the world's leading pathologist; Dr. Karl Landsteiner received the Nobel prize in medicine for his work in classifying types of human blood; Dr. J. Loeb was recognized as the world's greatest biologist. Emile Berlinger ranks high as an inventor. He worked with Edison. His chief discoveries and inventions have been in connection with the telephone, motion-picture projector, and general field of acoustics.

The president of the Radio Corporation of America is a young Jew, forty-five years old, David Sarnoff. He came to America fleeing Russian persecution. He began his career by selling Yiddish newspapers in New York.

Jews have been leaders in music. How poor we would be without the composition of Felix Mendelssohn—for instance, his "Elijah," his "Saint Paul," his "Mid-summer Night's Dream." Famous violinists who have thrilled the multitudes are: Fritz Kreisler, Jascha Heifetz, Yehudi Menuhin. Famous pianists are Lro Ornstein, Josef Hoffman, Leopold Godowsky, Joseph Lhevins, Alfred Marovitch. Famous vocalists are Alma Gluck, Hulda Lasbanska, and Lilli Lehmann. Many of the most famous conductors of orchestras are Jews.

Jews have contributed to literature. Among the poets are Louis Untermeyer and Maxwell Bodenheim. Among the novelists are Fannie Hurst and Edna Ferber. Among the short-story writers are Octavus Roy Cohen and Dorothy Parker. Among the journalists are Walter Lippman and David Lawrence. Among the critics are George Jean Nathan and Waldo Frank. Among the philosophers, H. M. Kallen and Lewis Browne.

Our greatest debt to the Jew is in the realm of religion. The four supreme concepts of humanity came from Judaism. The first is the concept of one God. For thousands of years men believed that there were many gods. The Jews first arrived at the idea of one God. This gave a sense of unity to the world. It was one of the foremost advances the human race ever made—to come to think of one God over all.

The second concept is democracy. Greece and Rome laid the foundations of science, developed laws to govern humanity, and evolved systems of philosophy. But they despised the humble in their midst. They tolerated slavery and bore with the iniquities of their social order. Israel also tolerated inequalities, but she gradually felt the pressure of conscience; there came a time when she could no longer approve injustice. The Hebrew prophet Amos spoke bitterly against those who sold the needy for the price of a pair of shoes. He foresaw the doom of the state that scorned democracy. All the Hebrew prophets proclaimed the destruction of a country that scorned the rights of the common people. They exalted human worth. Mankind has never had a more meaningful concept.

The third significant contribution of Judaism is human tenderness. Human life is holy. It must be carefully guarded and prized. Among ancient Jewish laws was this statement: "There is nothing in the world comparable to human life. A jeweler may stamp his seal upon one piece of gold, and upon another, and yet another, and all the impressions are identical. But the Creator stamped millions of pieces of clay in his own image, yet not two human beings are alike. For this reason each person is entitled to say, 'For my sake the world was built,' and he who destroys a single life is considered by scripture as if he had destroyed the whole world, while he who saves a single life is considered as having saved the whole world."

The fourth contribution of Judaism is peace. It was Isaiah who gave the vision of a warless world. Judaism has ever claimed peace to be the foundation of the world.

Student Activities

1. **Student Recognition Day, December 29, 1941.**
2. **Watch-night Service launching the new Methodist Youth Fellowship (see page 24).**
3. **Second National Methodist Student Conference meeting, at Urbana, Illinois, December 29, 1941, to January 2, 1942.**

Consult Mrs. Lenore E. Porter, 150 Fifth Avenue, New York, N. Y., for further details.

A Visit to Instituto Modelo

By Lena Knapp

How do you do, friends! It is good of you to take time for a little visit about our work here in Buenos Aires. Just a moment, please, until I get this huge key to function and then we won't have to talk through the bars of this iron gate! . . . . Yes, the garden is beautiful, isn't it? These palms are a joy to us, especially when a breeze sways their branches. And this magnolia tree! and the olives and figs and lemons! Did you ever see such huge lemons as those with which these trees are loaded? . . . . Let's follow this circular path that leads past the tennis and volleyball court and through the side yard so you can see our poinsettias. . . . . Yes, you are right, they could almost be called trees, and because their blossoms are so high they can be enjoyed most from the second-story window. . . . . But don't look over to your left expecting to see something "different"; that's only our chicken yard, and the cock o' the roost, like all of his class, announces the approach of dawn every day.

This entrance takes us into the dining room, a pleasant place, and a very much-used room. It is not only where we assemble to eat four times a day, but where we have classes, and study. . . . . What do I mean by eating "four times a day"? Oh, you know, here as in England "everything stops for Tea." And by "Tea" is not meant a cup of water discolored a bit by tea and a piece of lemon, served on a plate with a couple of wafers, all of which you balance on your knee, or try to! Oh, no! Here, for tea, you come to the dining room to a table completely set, and the tea that doesn't provide three quarters of an hour or an hour of relaxation from the cares of daily life that beset us on all sides, just isn't much of a tea. This is one of the illustrations that could be given of the leisureliness of living that Argentinians love. They always have time to shake hands all 'round, and when they say the Spanish equivalent of "How are you?" they really expect an answer and a return solicitous inquiry!

But let us go on. Across this hall is our library, a bright room that serves its purpose well. Here on the left is our living room, comfortable, though a bit dark and damp. We do our entertaining, the girls do their piano practicing here, and this is our only place for chapel. Won't you be seated? Later we shall go upstairs. . . . . Most of our upstairs rooms are bright and dry, our greatest limitation there being one bathroom for nine persons, the bathtub having to serve also the three who sleep in the annex. But let's not discuss these buildings any more because we still hope (summer, 1941) in spite of wars and rumors of wars to break ground in November for our new building.

Yes, indeed! And the greatest thing about the new building is not that in it we shall have physical comforts like central heat and adequate opportunities for activities such as are implied in the usual housing terms, "parlor, bedroom, and bath"; the greatest thing is that this marks another step forward in the providing for an increasingly well-educated and well-trained leadership for the Christian church, both lay and clerical.

For several years now there has been close co-operation between the Theological Seminary and this Woman's Training School for Christian Workers, the girls taking courses at the Seminary, if they have completed secondary school; faculty members serving both institutions, and there being one student organization for all the general affairs of school life. At the present time the Seminary is a mile away, but the new building will be here at Camacua 282. This year plans were completed for the reorganization of the two schools into one institution, interdenominational and coeducational; interdenominational as it has been, because the Disciples of Christ, the Methodists, and the Waldensians officially co-operate in the project, and truly coeducational because the specific courses taken by students will depend not on sex, but on educational background and experience in church work. Already several graduates of Instituto are full-fledged pastors doing excellent work. It is hoped that more and more young women with secondary education will be challenged to enter the field of professional Christian work.

In this merged plan there will be greater efficiency in many respects and in its program; perhaps there will be an increasingly strong challenge to evangelical youth, both men and women, to train themselves for service to the church, either as pastors or laymen. There is nothing in the name of the new Institution, Facultad Evangelica de Teologia, to reveal on sight that it is coeducational, yet the Woman's Division of Christian Service may rest assured that feminine interests will not be lost sight of in either the spoken or the printed word.

For those who want to become pastors, there will be the regular, four-year theological course, with majors in the field of Bible, religious history, philosophy, and the technical side of Christian education. Regular Argentinian secondary-school

Faculty and students

education will be prerequisite for this work. . . . . No, that is not a "low" standard in terms of education in this country, because here we have no equivalent of the North American college of liberal arts. You see, from secondary school, which is approximately high school and a year or two of junior college, students go directly into professional training for their chosen fields: law, medicine, religion, social service, or whatever. . . . .

Oh, yes, indeed! the training of lay workers will receive equal emphasis. The curriculum for training lay workers will offer courses of general educational nature, with majors in the technical side of Christian education. Also, the regular courses will be open to young Christians in Buenos Aires and there will be provision for a special one-year course for those who can take some training to fit them for special lay service in the church, but who cannot take the full course and enter the field professionally.

For all groups music and practical work will be required activities each year. In a few cases the students will work in the regularly established churches in Buenos Aires. There is one four-point circuit in outlying towns, however, where the needs are so great at the present time that most of the students do their practical work in these centers, carrying major responsibility, but working of course under the supervision of the faculty members of Instituto or the Seminary.

One of the greatest joys of the new building will be our chapel, the Carrie J. Carnahan Memorial, with its organ now happily assured by a special gift of Miss May Carnahan. At the present the only national churches in Buenos Aires which have pipe organs are the Methodist at the famous Boca Mission, and a Lutheran church. So you can imagine what our chapel with its organ will mean to the Christian cause in Argentina, not only in the matter of training students in knowledge and appreciation of good music, but also in providing for all Christian groups opportunities for rich experiences in worship.

And then there is our domestic-science room! This, we have just heard, will be furnished by the Wesleyan Service Guild. What a great service that will render, not only in the training it will give girls to be better housewives, but in preparation it will give them for service to their church-women's groups through special classes in general homemaking and cooking, and through classes for mothers on the health side of caring for their children.

Ah! Must you go? I fear I have monopolized the conversation, but in a real visit and not just a pretense, I promise you your full share of talking time. Thank you so much for taking this much time with us. We hope we are working here in a way that merits your continued trust and confidence. We make mention of you daily in our prayers, giving thanks for your interest in Kingdom building here in the River Plate Republics, and for the opportunities thus provided us for working with our fellow Christians; it is all to the end that we ourselves may "know Christ" better and to do our part in helping to "make Him known."

Christian women should note with growing alarm the propaganda methods that are being used by manufacturers of alcoholic beverages. A good example may be found on page 77 of *The Woman's Home Companion*, October, 1941, issue. Every Methodist woman should write a protest to this magazine and others permitting such advertising.

One major emphasis recommended by the Resource Committee on Alcohol and Other Narcotics of the Department of Christian Social Relations and Local Church Activities should be recalled: "*The local Woman's Society should seek to combat pernicious advertising of narcotics in all forms by radio, press, popular magazines, and billboards.*" *What are church women doing to carry out this recommendation?* —Thelma Stevens, *Ex. Sec.*

World Federation of Methodist Women

Modern Sun Worshippers

By Gertrude Hanks

WHY CHOSICA? Why five busy women sitting around a table there? Why the month of April? There was a reason.

The opening of schools had been delayed two weeks, thus giving teachers in Colegio Norteamericano, Lima, unexpected time. In Peru April means the beginning of school and the resuming of church activities which have slowed down or have been completely dormant during hot January, February, and March. But five women made up their minds that if the Liga Femenina, or Woman's Society, was to have plans developed they must get away from home and have a chance to think out what they wanted to accomplish and how they should go about it. Chosica, the "Village of the Sun," where it is summer the year round, was chosen as the place of meeting, since it is only an hour's ride up the mountains and the cost of reaching it is only ten cents in American money.

As you know, Peru was once the land of Sun Worshippers. Anyone living in Lima today can quite understand how that might be, for during the months from May to November a fog hangs over the capital city so much of the time that when a sunny day appears it is greeted with enthusiasm, though not with reverence or adoration as in ancient times. The rest of the year Lima glories in her sunshine, for here is a city where rain never falls, overshoes are unknown, umbrellas are useless, and hats never suffer from a sudden downpour. For that reason her past is yearly brought to view as her ancient cities are unearthed by native sons like Dr. Julio Tello, the famous archaeologist, who boasts of being a direct descendant of the Incas.

Arriving in the afternoon at this "Village of the Sun" we set about our task during a long evening. All the next day we sat and planned, taking time out only to prepare our meals. One idea after another was born in that mountain village; ideas which we hoped against hope would not prove to be as barren as the peaks that surrounded us.

We wanted to work out a program for the year that would develop our women by giving them information and instruction, but we did not want to neglect the part which would give them a chance to use their own strength and abilities for the good of others as well as for the Kingdom. We decided to keep our plans before our women by a "cartilla" or a device, as the women at home would express it. We hoped each woman would attempt to do nine things. Here they are:

Buy the four copies of *The Upper Room* and use them at home; learn by memory a selected Bible verse for each month; read five books recommended by the Liga (Society); buy the study book; organize a meeting in the home; pay the monthly and annual dues; receive a certain sum of money and increase it by five soles; be a tither; procure a new member.

Another goal was to hold a convention in August to which we would bring women from the mountains and others from the coastal desert region, as we have a few churches in each of these sections. Distances are great in Peru and money is scarce among these women, but we hoped we might have fifteen women from outside Lima.

During the year we have met regularly as an executive board and have been able to keep these hilltop ideals and ideas before us and to bring them to realization one by one.

Early in August of this year the convention took place. From the provinces came twelve women and five children (for scripture measure). Women from Lima swelled the attendance to almost fifty. The Lima High School was the seat of these activities. Extra beds were put up for the occasion. The cafeteria served as well as it did all through the Latin American Evangelical Congress of Youth, which was held here last February. The gymnasium served as a capital exhibition room where the women displayed the handwork they had done

in their societies. Practically every society contributed. The money realized from the sale of the articles was reinvested in materials. During one period of the day a leader from each group taught others some kind of handcraft.

The mornings began with devotions. Then came classes in Bible and handwork with a period of singing and a demonstration on child care following. One day, after a class in music, a forum was held to discuss our organization, methods, and problems. Another day a missionary program was given during which mite boxes were opened, netting over one hundred soles. At another time there was a food demonstration with a talk on nutrition by our home-economics teacher. The eager questions asked by women after a demonstration, the request for *unos pocos minutos mas* (a few minutes extra) that they might be sure they could carry back the tune of a new chorus, all showed their zeal to be up and growing.

The average distance traveled by each of the twelve delegates was 260 miles; some came second class in the train, others by truck or by station wagon. Two women and a child traveled by truck from 4:30 P. M. until 4:00 A. M. to reach Lima. They still looked enthusiastic the next morning after a night in which they crossed the mountains at a point sixteen thousand feet above sea level. When the door was opened, they were found there awaiting the hour of rising. Every pastor's wife was present and they are the ones who will be most faithful in carrying new inspiration and truth to their little groups tucked away in mountain villages or scattered over the desert plains.

There are suggestions now that a Congress of Women be held on the east coast of South America in 1943, and we are hoping to be able to send representatives there, for Peruvian women must take their place in the development of Latin lands and Protestant women must play their part.

Since the convention we have been privileged by a visit from the secretary of our women's work in South America, Srta. Maria Aguirre, who is returning from the United States where she received the bachelor's degree from Northwestern University. She spent only a few hours here—one evening—while her boat was in port. That was time enough, however, for us to realize how desirous she is of developing the woman's work throughout South America, even though her time will largely be spent in religious education.

Peruvian women form only a wee part of the women represented in the World Federation of Methodist Women, but they are eager to be considered one of the links which forms the chain of fellowship among the Christian womanhood round the world.

In Memoriam

Miss Lydia A. Trimble, a greatly beloved missionary, died September 26 in Foochow. It was in the year 1889 that Lydia Trimble joyously set sail for Foochow, Fukien, China. Interested in educational work, she saw the need of a much-needed, but unwanted, school for girls in Lungtien, Fukien. Opposition was so great that when a building was begun, the walls built during the day were torn down under cover of darkness. Faith, however, triumphed, and little girls, paid to come to school, were the beginning of a school that was to become the largest Junior Middle Girls' School in Foochow Conference.

The years went on. By 1904 Miss Trimble requested permission of the officers of the Woman's Foreign Missionary Society for a woman's college in South China, as she realized the growing need for higher education for Chinese women. A committee on the field was appointed to investigate. Bishop Bashford that same year met with the committee. Land was secured bit by bit. Faith in the projected college, a gift to erect the Marian Payne administration building, the election of Miss Trimble to be the first president, thus Hwa Nan College came into being. In 1921, the first class was graduated with their Bachelor's degrees. Miss Trimble has lived to see twenty graduating classes pass through Hwa Nan's doors. From the days when she first opened the school for little girls, when girls were not considered worth educating, she has lived to found a woman's college, and been rewarded by seeing one of her former students, Miss Lucy Wang, a Hwa Nan graduate, become the first Chinese president of that institution.

Never was there a more valiant soldier of the Cross than *Zola Payne,* missionary to Korea. Those who knew her in her early life in Connersville and Indianapolis, Indiana; out at the battle front in the Korean Mission; later, here at home, two years as an invalid, and checked in her loved career, as she said, "Awaiting the upward call, daily," unite in speaking a word of appreciation of her splendid life and service.

Her work in Korea, while medical, was essentially evangelistic. No human figures can adequately record what she did for Korea in building her young life into the life of Korea.

Word has been received of the death of *Mrs. Mary Wilson Gill* on August 20 at her home in San Gabriel, California. Mrs. Gill was a valued missionary under the former Woman's Foreign Missionary Society both before her marriage and during her widowhood.

World Day of Prayer

February 20, 1942

In preparation for the observance of the World Day of Prayer on the first Friday in Lent, February 20, 1942, groups and individuals are uniting in prayer—some at eventide on Sunday, some in fellowship groups on Monday the year around. The World Day of Prayer is sponsored by the National Committee of Church Women, representing the National Council of Church Women, Foreign Missions Conference, and Home Missions Council of North America. **See page 32 for materials to be used on this day.**

Our New Emblem

By Mrs. Albert T. Morgan

"In the Cross of Christ I glory" and "Go ye into all the world to preach the Gospel to every living creature" are the challenging messages, represented symbolically, through the cross above the hemispheres, within the triangle of the beautiful emblem, pictured on this page in exact size.

It is a joy that this issue of The Methodist Woman can carry an illustration of the official emblem of the Woman's Division of Christian Service for all its Societies, including its youth groups. It has been designed by the Committee on Emblem and Seal of the Woman's Division of Christian Service comprised of Mrs. Homer Tatum, of Alamo, Tennessee, chairman; Mrs. D. S. Coltrane, of Raleigh, North Carolina; Mrs. Albert T. Morgan, of Pittsburgh, Pennsylvania, secretary, and Mrs. Harry E. Woolever, of Candor, New York.

Every member of this great organization, alluded to by *The Christian Advocate* as "the largest Woman's Club in the world," surely will desire to have this emblem, not only because of its beauty and fitness, but because of its eventual historical significance. In planning the design, the committee chose the triangle as highly symbolical, correlating, as it does its first representation, the Father, Son, and Holy Spirit, with the cross placed within the triangle. It stands for the three uniting churches of Methodism—the Methodist Episcopal Church, North; the Methodist Protestant Church, and the Methodist Episcopal Church, South; the united organizations of Methodist women, the Woman's Foreign Missionary Society, The Woman's Home Missionary Society, and the Ladies' Aid Society, all becoming resolved into the Woman's Division of Christian Service through the Department of Work in Foreign Fields, the Department of Work in the Home Field, and the Department of Local Church Activities; and also for three of the Divisions of the Board of Missions and Church Extension—the Division of Foreign Missions, the Division of Home Missions, and the Woman's Division of Christian Service.

The name, Woman's Society of Christian Service of The Methodist Church, appears on the triangle. A lovely encircling wreath of the laurel of the Old World (*Laurus nobilis*) is used, with the aspiring hope of victory for this new, on-going organization in helping to win the world for Christ.

The emblem has been worked out exquisitely, entirely in gold and also with enamel detail, in color, to give a choice to members. Color has been applied to the triangle, hemispheres, and cross. In blue, the contrast with the background of gold is exceptionally rich and interesting. The name, Woman's Society of Christian Service of The Methodist Church, in the all-gold emblem, is embossed upon the edge of the beveled triangle. In the enameled triangle the lettering appears in gold.

Critical attention has been given to the working out of artistic detail, in order that the emblem may be truly worthy of the organization it represents. Every important question involved in working upon the design and sketches has been decided by the entire committee. In its work the committee is indebted for a valued, final art criticism to Miss Jean Thoburn, artist; to Dr. O. E. Jennings, botanist of Carnegie Institute, and to Mr. A. G. Trimble, counselor on manufacture, all of Pittsburgh, Pennsylvania; also to Mrs. J. D. Bragg, President of the Woman's Division of Christian Service and the national Executive Committee, as consultants.

Miss Thoburn says of the emblem: "It is very beautiful, as well as suitably restrained and adequately rendered. It is very professionally done."

Note: Quality and prices of emblems, with pin and safety clasp, and the office from which they can be purchased, will be stated in the January issue of The Methodist Woman.

Some of the officers and committee chairmen of the Methodist Youth

A Great Mission Field

By Rev. Lester E. Suzuki

The English-speaking Division of the Japanese Methodist Church of Los Angeles, California, was organized in the fall of 1937, when Rev. Lester E. Suzuki was appointed pastor of the Division. Since then a regular English service has been held for the English-speaking, second-generation Japanese and an English-speaking official board has been running what is really a church. These people meet the upkeep of their chapel, of their own automobile, and pay other incidental expenses. They also pay a part of the salary of the English-speaking pastor.

The greater part of the funds for the English-speaking Division comes from the Woman's Division of Christian Service. Recently Miss Mary Lou Barnwell, Executive Secretary of Urban Work of the Division, made a call at Jane Couch Center, a Japanese neighborhood house. This Center is kept up by the Woman's Division of Christian Service. They pay a part of the pastor's salary and all the taxes, upkeep and other running expenses, except the telephone bill. Jane Couch Center is more than a residence for the English-speaking pastor; it is a Center for young people's activities, official board meetings, committee meetings, and other group gatherings.

The English-speaking Division of the Japanese Methodist Church has an active membership of about eighty-five, with an average attendance of about seventy at the English service. In February of 1940 the Wesley Chapel was dedicated for the sole purpose of furnishing a place of worship for these English-speaking, second-generation Japanese Americans. The Division raised over $1,000 for the building, including the pews. The first generation division of Japanese work has a budget of about $4,500. These budgets do not include the help received from outside mission sources.

The Woman's Division of Christian Service does a large service in the Japanese community of Los Angeles. Without their help the English Division could not exist and no regular church service could be held for the second-generation Japanese Americans. In the city of Los Angeles there are about 30,000 people of Japanese ancestry, which includes the second generation. In metropolitan Los Angeles there are about 39,000 Orientals of Japanese ancestry; 28,500 of whom are either second-generation or third-generation, English-speaking American citizens. It is this two-thirds majority of the people of Japanese ancestry that the Woman's Division of Christian Service is serving. And yet the churches are not touching more than one tenth of the population.

Suggestion for a Christmas Gift

Make it a subscription to **THE METHODIST WOMAN.**

Fill out this blank, enclose 50 cents: This is a Christmas gift to

Name.....

Street.....*City*.....*State*.....

Sent by.....

Street.....*City*.....*State*.....

THE METHODIST WOMAN, 420 Plum Street, Cincinnati, Ohio

The Pageant of Light

By Mrs. Jessie A. Seger

(This is not an entertainment but a devotional service in preparation for Christmas. It is a continuing story, beginning with the prophecies that Jesus was to be the light of the world. Part I brings the fulfillment in readings, each with its appropriate musical setting. Part II shows that this prophecy is being fulfilled. Part III is the commission to us: "Ye are the light of the world.")

Part I

The Coming of the Light

(LEADER *lights candle on table at front.*)

CALL TO WORSHIP: "O, Come All Ye Faithful," Hymn No. 96.

LEADER:

The streets are a blaze of color as the Christmas time draws nigh,
And the lights in the little Christmas trees rival the stars in the sky.
In every store and shop window are gifts in tempting array,
And packages of every sort are wrapped in ribbons gay.
Our kitchens are scenes of great revel: candies, cookies, and cakes in creation,
While odors arising like incense add to joys of anticipation.
But these are as outer wrappings of an inner and truer joy,
For the real true Christmas gladness centers round the birth of a Boy.
Tho hundreds of years have passed and gone since the star shone in Bethlehem,
He still may be born in willing hearts bringing peace and good will to them.
We meet to make preparation for the Christmas of the heart
And in joyous adoration each one may have a part.
This day again we gladly read prophecies of olden days,
The annunciation to Mary, and Mary's song of praise.

FIRST READER: Prophecies: Isa. 60: 1, 2, 3; Isa. 9: 5, 6; Isa. 42: 5, 6, 7.

SECOND READER: The Annunciation: Luke 1: 26 to 35; 37; 38.

FIRST READER: The Magnificat: Luke 1: 45-56.

CHANT: The Magnificat, "My Soul Doth Magnify the Lord" (Hymnal).

LEADER (*the first verse of "O Little Town of Bethlehem" may be recited, or sung softly*).

SECOND READER: The Journey and the Birth. Luke 2: 1-7.

QUARTET: "There's a Song in the Air." (*At the words, "And the manger in Bethlehem cradles a King," Mary takes her place sitting beside the manger and the light in the manger is turned on [or flashlight] and she remains seated during the singing of the next solo.*)

SOLO: O Holy Night," by Adolphe Adam. (*Quartet singing "Silent Night" might be substituted.*)

FIRST READER: Adoration of the Shepherds. Luke 2: 8-20.

QUARTET OR DUET: "Long Years Ago O'er Bethlehem's Hills" or "While Shepherds Watched Their Flocks by Night."

SECOND READER: The Wise Men. Matthew 2: 1-12.

QUARTET: Infant Jesus: Jesu Bambino, Pietro Yon.

Part II

Jesus the Light of the World

LEADER: The prophecies were "The people that lived in darkness saw a great light." John the Baptist said he was not that Light but that he came to bear witness of that Light. Jesus said, "I am the Light of the World. He that followeth after me shall not walk in darkness but may have the light of Life." As the moon reflects to us the light of the sun, so Jesus reflects to us the glory of God. One of the most beautiful passages of scripture says, "God hath shined in our hearts to give us the knowledge of the glory of God in the face of Jesus Christ." We have only to contrast the conditions which change when a people receive Christ: Living conditions are better, there is care for the sick; a concern for the welfare of others; hospitals, schools, and churches are established, and the poor have the gospel preached to them. Light brings revealing, warmth, illumination. Those in whose hearts Christ is born do not walk in darkness but have the light of Life. Truly the prophesy is fulfilled in Jesus, "He is the Light of the World"

ADDRESS: Jesus, the Light of the World. (*Choose best speaker that can be obtained.*)

Part III

Ye Are the Light of the World

LEADER: But Jesus left us the commission, "Ye are the Light of the World. Let your light so shine that others seeing your good works may glorify your Father in Heaven." Let this Light represent to us the Love of God shining in the world. As we kindle our tiny flames from its steady glow may our hearts be kindled with love and devotion to Him, and may the radiance of that Love shine on those about us.

(*The ushers direct two lines of march, one passing on each side of the table, where each lights her candle, and passes on around the room until there is a circle of living light. During this time, soft music should be played, and if there is a lighted cross in the church it may be lighted. As soon as the circle has been formed and all have their lights, music continuing):*

LEADER: Prayer.

CONGREGATION: "Joy to the World" (*one verse*) number 89.

LORD'S PRAYER.

Suggestions

The pageant is very adaptable. Other songs may be substituted—but each song should carry out the message of the reading. The readers should be selected with care as to voice-carrying qualities and expression. A typed slip may be given each reader with the part she is to read and the instructions as to where she is to sit to give the reading. If well-planned, it may not be necessary for the readers to practice, or at least one practice should be sufficient.

Be sure the ushers understand how to direct the lines so that they come to the front in two lines, another usher hands each her candle, and another usher directs each line on around her side of the room so that the lines need not cross. Keep line moving and gaps filled, yet when completed be sure there is a circle of light clear around the room.

Most of these songs are found in the old or the new *Methodist Hymnal.* Vary the arrangements so that you have solos, duets, and quartets. Have the best talent available and make it an honor to be asked to take part. All the readers and singers may be seated in the choir loft, wearing the choir robes.

Each may rise where she is and give her part, or else pass to the center front.

In Part III, the leader and participants should come first to light candles and then pass back to their places. The leader should stand in center front when giving the prayer and verses.

Properties

At center front on the main floor place a table with exquisite doily and tall white taper in a beautiful candlestick. This should be lighted just before the pageant begins. There should be no announcements or any break from beginning to end.

Boxes of small Christmas candles provided the ushers at front so that each person gets one.

Manger with hay in it is on front platform throughout the pageant. This has an electric light or a flashlight in it. As Mary comes in and seats herself on a low stool so that she may look into it, the lights come on in the manger. Experiment so that there will be no shadows. She is dressed in robes as Mary. Some picture will suggest these. She leaves quietly after the solo. This might also be carried out on stage if there are curtains to draw.

Suggestions For December Program

By Mrs. H. W. B. Detwiler

I. Invitations.

Stars, trees, or candles make lovely booklet shapes. Small booklet with music staff on front on which is printed, "Our Christmas Meeting" or "You Are Invited" or "We Want You to Come." (These words printed instead of notes to the tune of "Silent Night."

II. Atmosphere.

Limitless! Large world map. All possible pictures from Methodist women around the world. Place on the map the pictures of the four women found on page 40 of *Proof Sheets of Power*.

If luncheon meeting, make favors. This is the way to do it: take red, yellow, black, and white yarn. Make small yarn dolls of each color for as many women as will attend. Dolls about two inches long. Then take a piece of narrow baby-blue ribbon, sew a red, a yellow, a black, and a white doll down this ribbon about nine inches long. These make bookmarks as well as suggest the theme.

III and IV. Devotions and Program Combined.

See *Proof Sheets of Power*, pages 41-52, and adapt to meet time and program needs. All this material lends itself to a trip around the world; see "Program Suggestions" in June, 1940 issue of The Methodist Woman.

The use of foreign costumes will help.

A program worked out well in advance might use the entire membership. (Pages 45-71 of program booklet suggest a committee to work out human pictures, music, et cetera. For example, Representative of Africa shows patient resting on army cot in corner; a missionary nurse bends over patient. Soft music while Representative gives message. Representative of Central Europe might show a group of young people carrying or holding open Bibles, or kneeling before a manger scene, et cetera.)

Have pictures of different countries pasted on shining cardboard, cut in shape of different kinds of fruits. As Representatives give their part, have Secretary of Missionary Education hang them on Christmas tree.

V. General Suggestions.

In the light of fireplace or candle glow have one of the stories well told from "Five Christmas Stories." (Price, 10 cents. Order direct from Friendship Press, Lexington Avenue, New York, N. Y.)

A stirring play, "Mothers of the World." (Price, 10 cents. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.)

"Peace I Give Unto You," by Dorothy Clarke Wilson. (Order only from Methodist Book Store, 17th and Arch Streets, Philadelphia, Pennsylvania.) This makes a perfect play for our wartime Christmas. There are five characters and the play runs about a half hour.

Two excellent monologues are available: "The Christmas List." (Price, 10 cents. Order from Methodist Book Store, 17th and Arch Streets, Philadelphia, Pennsylvania), and "The Angel and the Shepherds," from *Ben Hur* (pp. 59-63 in the Wallace memorial edition). The latter may be given with exquisite effect by having Schubert's "Serenade" played in soft accompaniment.

"O Holy Night" makes not only a beautiful solo, but with a manger scene can be made an inspirational climax. As the second stanza begins, "Truly He Hath Taught Us to Love One Another," all the Representatives in foreign costumes may come forward and make a circle in kneeling adoration at the manger.

Christ Has No Hands But Yours

(*Continued from page 3*)

the direction of medical experts. A mother who received twenty-four little pellets, each in its cellophane covering, held them in her outstretched hand admiring them. "They are as precious as jewels, almost too beautiful to eat," she said with tears in her eyes. Yet they represented only eight days' portion for her three children!

Word comes from China that the shortage of drugs is so acute that doctors are compelled to operate without the benefit of anaesthetics. One American dollar will provide the anaesthetics for eight operations.

"*. . . . in prison and ye came unto me.*"

Already behind the barbed wires, in the prisoner-of-war camps, are four million men. Most of them are in their twenties, and these years of enforced idleness will lead to physical and moral decay. Co-operating with the International Y.M.C.A., the Methodist Committee for Overseas Relief is privileged to carry a token of hope to thousands of these men.

The sending of a football means the beginning of a physical program organized by the prisoners. The gift of books and pencils makes possible regular college study under the teaching of professors who are themselves prisoners. The gifts of Bibles and hymnals make possible a religious program, led by prisoner pastors or priests.

A Call to Youth

By Helen L. Johnson

THE Methodist Youth Fellowship is the name of the organization which is now a reality uniting all Methodist youth. It includes youth in all groups and on all levels of organization within the church. The Methodist Youth Fellowship has a general youth section and a student section. The Board of Missions and Church Extension, including the Woman's Division of Christian Service, and the Board of Education, are closely related in promoting the interests of Methodist youth in this new day.

The Youth Commission proposed that the Methodist Youth Fellowship be inaugurated in the local church at a Watch-night Service. On the last night of this year as we ring in the new the young people of Methodism will be meeting in a Communion Service of Commitment. This will not be just the launching of a movement but rather the founding of a Fellowship. The new organization is primarily a fellowship within which Methodist youth are united in faith, loyalty, and action. It is significant that in this fellowship young people are dedicated to the way of life as demonstrated by Jesus.

There is a new sense of "togetherness" today among adults and youth. "Together is the keynote of the new unified plans for the missionary education of youth in The Methodist Church." So we would suggest a few ways by which you might in the local Woman's Society of Christian Service co-operate in helping the young people of the church to know you are supporting them in this unusual service.

(1) See that the young people are informed about the plan and encourage them to use the complete service insofar as it is possible.

(2) Secure copies of the service for them if they are unable to purchase a sufficient quantity.

(3) Be careful to see that the linen is laundered and available. Sometimes the real value of such a service is lost because there is confusion in securing the materials which are needed.

(4) If the communion service sponsored by the young people is the closing part of a longer program in which the entire church participates we would suggest that the women assume responsibility for the social hour and refreshments. This would allow the young people to think primarily of the service and not to lose its message because of other duties.

(5) The secretary of Student Work and the secretary of Young Women's and Girls' Work might well work together in promoting this service for the students who are at home for the holidays are expected to participate.

A joint call has been issued to the church. Although we may not as adults participate in this service we should earnestly seek to be possessed by its spirit as clearly set forth in:

A Call to Methodist Youth

As Christian youth in a world that has tragically lost its way, we believe we have a special responsibility to find for ourselves what God wants us to say and to do in our time;

We know we cannot, by our own knowledge and in our own strength as individuals, seek out and accomplish these things;

Our church, recognizing the genuineness of our concern and needing for itself the fresh insight, energies, and leadership of its youth, has provided an integral place for our fellowship within its own structure.

Officers of the National Conference of the Methodist Youth Fellowship

These things being true and with the compulsion of God's call upon us, we must surrender our stubborn wills, have done with lesser things, and let God, using our minds and our hands, give substance to the dream of better things to be that is in our hearts; we must build in strength and beauty one undivided fellowship.

To this end, we, the first National Conference of the Methodist Youth Fellowship, issue a call to the youth of the church;

Let us dedicate ourselves to the fulfillment of this fellowship as the instrument which God has put into our hands for the advancement of his Kingdom on earth;

And, to put a seal upon our promise, let us gather together as the new year comes in and, at a special watch-night service, make our individual and group commitments to the church, to our Lord and Saviour Jesus Christ, and to Almighty God.

Note: The service is entitled "A Commitment Service to Inaugurate the Methodist Youth Fellowship." Sample copies and quantities will be available from the Methodist Youth Fellowship, 810 Broadway, Nashville, Tennessee. *Order direct from this address and not from our Literature Headquarters.* As this goes to press the quantity price has not been fixed.

The printed report of the first National Conference of the Methodist Youth Fellowship is now available. It is called *Methodist Youth United.* It is illustrated and contains the report of the Youth Commission, all reports adopted, and other valuable material. The price is 20c for a single copy, or 15c each in quantities of ten or more. Order from 810 Broadway, Nashville, Tennessee, and not from our Literature Headquarters.

By Mrs. V. F. De Vinny

Some Successful Plans

IN THE September issue of THE METHODIST WOMAN we asked that large, average-sized, and small local societies submit to this office suggestions and plans which had proved successful during this first year. While the extent of the response has been disappointing, some of the plans which have been submitted should be publicized for the help which they may give to other less successful groups. The following from a society of 100 members in a church with a membership of 246, in a town of between 500 and 600 inhabitants, is worthy of emulation.

Can your society "top" this in enthusiasm, good fellowship, and originality? If so, write us.

I. The Fellowship Committee and its workings have meant so much to our society. At its very beginning last year one of the members of the group remarked, "It seems to me with the membership we have we ought to be able to sponsor a midweek prayer service." Forthwith a prayer meeting was started; a Bible-study group as well.

Whenever there is a death in our church family, the Woman's Society of Christian Service provides the dinner on the day of the funeral. It is generally served at the church. The Fellowship Committee has been responsible for each dinner. This form of ministry has been a real blessing to the bereaved.

The chairman of this committee sponsored the project of writing a letter to each of our students away at school and to each soldier boy in camp; yes, and to the teachers teaching elsewhere. This was done especially to assure them that their home church was back of them.

And now you can't guess! We are giving a baby shower for each *first* baby to come to a Woman's Society of Christian Service member. This is one of the *best* things we have done yet. At our second shower our first baby was present! The chairman of the occasion asked his mother to pour the tea. At the October meeting we had a recognition service for our "first baby."

II. We are finding the seven resource committees under Christian Social Relations and Local Church Activities very workable and helpful. For example, under the Committee of Local Church and Community Co-operation, we sew for the Red Cross two afternoons a month.

The chairman of Economic Relations received a star for *her* record when she asked different members to give something from their gardens for a nice big remembrance to our conference president. And was she happy when we walked in with a big box and basket? They contained twenty-one different varieties of things.

This summer one of our members was ill and someone heard that her beans weren't going to get canned. Some of the members went to the church kitchen and a bushel was canned. We gave the Economic Committee credit for that act of love and devotion.

The committee in charge of Alcohol and Narcotics sponsored a dinner for the W.C.T.U. County Convention.

The Chairman of the Program Committee called upon the chairman of International Relations and World Peace to have charge of the November peace program.

For one month the program chairman gave the meeting over to the chairman of Christian Social Relations and Local Church Activities and all of her committee women were there but one. Her committee was cared for by the other members. It was a fine meeting, each telling of her work and plans.

III. We have had very good attendance at our monthly meetings. One of the reasons is that there is frequently a guest speaker on the program. Five of these speakers used the pages from "Investing Our Heritage." Each speaker was given the material in advance, that the contents might be used in any way that she saw fit.

One method the Program Committee has used to secure good attendance at the meetings is by sending out clever invitations of original design. The Membership Committee gets them out. With each invitation goes a little envelope with the member's name thereon. Into this the offering is placed and laid on a collection plate just insi the door where the treasurer and secretary sit.

So much depends on the chairman of the Program Committee. We are blessed with one who has the ability to arrange and carry the program out. She is keen on details which attract and interest the members.

Our Health Meeting was very outstanding. The county health nurse was our guest speaker. A nurse's cap was the invitation. The program was worked out on the vitamin idea from devotions to refreshments. Leaflets about Sibley Hospital made attractive favors.

Our July meeting was a Nautical Party. Our conference president was the speaker. The invitations were little boats, folded from paper with an appropriate message. Anchors were cut from white art paper and through the holes at the top rolled napkins were placed. At the serving table the anchors fell over the sides of a big wooden bowl. The favors were sailboats made with orange slices. The music and devotions carried out the motif.

In the twelve-months' period we overpaid our pledge to missions, went over the top in our Christian Social Relations Fund, and right to the penny on our pledge to Local Church Activities.

If any other society wants any patterns or further details, write to Mrs. R. Lowell Wilson, Bunker Hill Methodist Church, Bunker Hill, Indiana.

(*Next month we shall print plans from a large society in a metropolitan church.*)

"Courtesy to Speakers"

In engaging speakers, a conference, district, or local group would do well to observe the following suggestions from the October, 1941, issue of the *Federal Council Bulletin:*

"With apologies to the 99 out of 100 who are considerate hosts we offer—without any official sanction whatsoever—the following suggestions:

"1. Describe the occasion, group, and purpose involved in the invitation.

"2. Indicate the hour of appointment, length of address or forum, and financial arrangement of meeting.

"3. Confirm by letter any invitation arranged by personal conference.

"4. Send printed notices to speaker in advance.

"5. Explain how to get to meeting place from railroad.

"6. Present the speaker on schedule.

"7. Introduce the speaker by proper pronunciation of name and correct affiliation.

"8. Arrange for a local chairman for forum periods. A visitor cannot protect the audience against cranks.

"9. Help the speaker to get to his train.

"10. Give the speaker a chance to sleep and to have some meals alone—preferably in a hotel, if remaining overnight."

Wesleyan Service Guild

By Marion Lela Norris

The Unpainted Madonna

Madonna does not always get to wear
A wreath of lovely roses in her hair.
She does not always stand upon a cloud,
Clothed in white garments, beautiful and proud.
She does not always wear a halo bright,
Touching her brow with Heaven's mystic light.
She does not always touch her infant's bands
With soft, and delicate, and queenly hands.

Sometimes she walks the hard, unfeeling street,
Her halo all dissolved in dust and heat.
Sometimes her brow is lined, her features worn,
With the uncompensated burdens borne.
Sometimes she scrubs and washes for the keep
Of little ones at play or fast asleep.
Sometimes the world forgets her diadem
As happened long ago in Bethlehem.

—*Clarence Edwin Flynn.*

Adoration

(*If desired, prelude to this service may be made of Christmas Carols found under the topic, "Incarnation and Advent," Nos. 107-125, in The Methodist Hymnal.*

(*Chair for the Madonna is placed at the center, perhaps in front of a screen or of a background of curtains. It would be well if the chair were elevated slightly. On either side at some distance, and toward the front, two chairs are placed for the two readers. The room is lighted with candles, a candelabrum being placed above the back of the Madonna's chair. As the music of "O Little Town of Bethlehem" is played softly, the candles are lighted and other lights turned down. The two readers enter and are seated in the two chairs, then the Madonna, carrying the Child, enters, accompanied by Joseph who stands by her side, watching over her.*)

LEADER: "And they brought unto Him gifts; gold, frankincense and myrrh."

HYMN SOLO: "There's a Song in the Air" (*first stanza only*).

FIRST READER:

"What Child is this, who, laid to rest on Mary's lap, is sleeping?
Whom angels greet with anthems sweet while shepherds watch are keeping?"

SECOND READER:

"This, this is Christ the King; whom shepherds guard and angels sing;
Haste, haste to bring him laud, the Babe, the Son of Mary!"

FIRST READER: "Why lies he in such mean estate, where ox and ass are feeding?"

SECOND READER: "Good Christian, fear: for sinners here the silent Word is pleading."

BOTH READERS:

"Raise, raise, the song on high, the Virgin sings her lullaby:
Joy, joy, for Christ is born, the Babe, the Son of Mary!"

MADONNA (*sings*): "Sleep, My Little Jesus," Geibel.[1]

FIRST READER:

"They all were looking for a King
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry."

SECOND READER:

"The Kings of the East are riding
Tonight to Bethlehem.
The sunset glows dividing,
The Kings of the East are riding;
A star their journey guiding,
Gleaming with gold and gem,
The Kings of the East are riding
Tonight to Bethlehem."

(*As the music of "We Three Kings of Orient Are" is played softly three members of the Guild, not in costume, enter to take the part of the Kings. They are led by an angel carrying a lighted candle. They enter from the right and remain there, except the angel who takes her place at the left of Mary.*)

FIRST READER:

"Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the Child—
To bring our hearts and offer them
Unto our King in Bethlehem!"

SECOND READER:

"So bring him incense, gold, and myrrh,
Come, peasant, king, to own him;
The King of kings salvation brings;
Let loving hearts enthrone him."

(*The three Guild members move forward and read in unison:*)

"We open here our treasures and our gifts."

FIRST WOMAN: "And some of it is gold."

"My gift symbolizes the kingship of Christ. We offer to him our allegiance and our faith once more this Christmastide." (*With reverent bow she moves past Mary and stands at the opposite side.*)

SECOND WOMAN: "And some is frankincense."

"My gift symbolizes prayer. We offer to Christ our devotion and our belief in his divine power of perfect love. Once more we bow in adoration to Christ our Saviour." (*With reverence she passes in front of Mary and both women stand facing her.*)

THIRD WOMAN: "And some is myrrh."

"My gift symbolizes suffering. We offer to Christ our consciousness of the meaning of suffering, for only by a cross may we be made perfect. May we offer to him once more at this Christmastide our willingness to suffer that others may live." (*With reverent bow she remains in place, facing the Madonna.*)

FIRST WOMAN: "For some have come from plenty."

SECOND WOMAN: "Some from joy."

THIRD WOMAN: "And some from deepest sorrow of the soul."

UNISON:

"But thou, O God, dost know the gift is love,
Our pledge of peace, our promise of good will.
Accept the gift and all the life we bring."

FIRST READER:

"Gold, frankincense, and myrrh,
Lord, they brought to thee;
And myrrh was death, and incense, prayer,
And gold was victory."

SECOND READER:

"We, too, may bring our frankincense and myrrh,
And pay our tribute there, as though we were
Of kingly birth;
But 'tis not gifts like these that he doth prize
So much as those which come in lowlier wise
From the poor of earth,
Who having naught of gold or treasure-trove
Bring that of which they have the chiefest, love."

SOLO: "Cantique De Noel" (second stanza), Adam.[2]
(*As the music continues softly, the participants leave.*)

LEADER: "Glory to God in the highest, and on earth peace, good will to men."

HYMN No. 107: "Joy to the World, the Lord Is Come."

Installation of Guild Officers

The Guild Installation Service which comes in December (see Guild *Handbook*, pp. 57-62) can very appropriately precede or follow the above worship service, "Adoration," or can be used in connection with the longer Christmas service in the current December WORLD OUTLOOK prepared particularly for Guild use by Miss Martha Shannon of the Guild's Standing Committee.

The "Christmas World Program" in *Proof Sheets of Power* could be used for the worship service with the Guild Installation Service.

[1] *Hymnal for American Youth.*
[2] *The Gray Book of Favorite Songs.*

Correction

The title of the book on page 26 of the November issue was a mistake. The review referred to *The Methodist Reader.* Sorry.

Ask Yourself

1. One American dollar does what?
2. How many children at Ethel Harpst Home?
3. "We set up a medical clinic and treat patients." Explain.
4. "International House of Love."
5. What projects are located at Cedartown, Georgia; Buenos Aires.
6. What four supreme concepts of humanity came from Judaism?
7. A protest to a popular magazine.
8. "The triangle highly symbolical." Explain.
9. A Watch-Night Service.
10. What is "For the Facing of This Hour."

Executive Committee Meeting

Just as soon as possible after the Installation of Officers at the December meeting, the executive committee of the local unit ought to get together to plan for the opening meeting of the new year in January when the Guild budget is presented and the members make their pledges for the year 1942. The Guild pledge cards can be secured (free) from Literature Headquarters, which can also provide at a cost of 5 cents a dozen the attractive blue Guild Membership Cards which serve as a receipt for Guild gifts, an identification, and through the quotation on the reverse a stimulus to daily Christian living.

Reports

Annual report forms have been mailed to the treasurer and the corresponding secretary of each unit registered in the national Guild office. If your unit has not received them please get in touch immediately with your district (or conference) Guild secretary, or the national Guild office, so that the Woman's Division of Christian Service will be able to include in its first annual report what your unit has accomplished.

Inflation

Want it?

No?

Then read yourself and get all your friends to talk about and discuss all manner of ways in which women can cooperate in carrying on "The Fight Against Inflation," by Henry Morganthau.

"They say" that if the women of the country will unite in this effort the evil years following the first World War need not be repeated.

We believe we can count on our Wesleyan Service Guild members in this phase of Christian Social Relations.

News Letter

What do you want in the next News Letter?

★ ★ ★ ★

Universal Bible Sunday, annually sponsored by the American Bible Society, will be generally observed this year on December 14. The theme that has been chosen is "The Light Shines in the Darkness."

"We Have Seen His Star," by Beatrice Plumb, is the story of Christmas Songs Which All the World Loves. A beautiful edition just off the press, published by Abingdon-Cokesbury Press. Order from your nearest Methodist Publishing House, and not from our Literature Headquarters. Price, 25 cents each.

Costumes for Your Play

Missionary **Biblical**
H storical **Symbolic**

Flags of foreign countries. Ask for folder explaining our rental service

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The Methodist Church
740 Rush Street, Chicago, Ill.

FINANCIAL REPORT FOR THE

BOARD OF MISSIONS AND CHURCH EXTENSION—THE METHODIST

Mrs. Ina Davis Fulton

CONFERENCE INCOME BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Students	Young Women and Girls	Children	Babies	Totals
North Central:							
Central Northwest	$1,340 96	$10 61		$84 84	$14 87		$1,451 28
Dakota	3,043 30						3,043 30
Detroit	49,311 96	286 52	$3 00	112 64	161 08		49,875 20
Illinois	15,278 16	567 80		315 97	495 82		16,657 75
Indiana	13,187 86	820 79	165 83	878 95	1,186 62		16,240 05
Iowa-Des Moines	6,241 74	119 16		68 45	144 83		6,574 18
Michigan	5,451 28	119 00		155 68	285 89		6,011 85
Minnesota	4,388 15	112 00		6 60	116 30		4,623 05
North Dakota	812 13	72 50		6 14	6 70		897 47
North Indiana	8,538 36	213 83		372 58	394 56		9,519 33
North-East Ohio	18,143 36	471 85		680 90	493 57		19,789 68
North Minnesota	5,425 61	426 60		201 21	144 02		6,197 44
Northwest Indiana	3,582 95	114 28		172 91	195 37		4,065 51
Northwest Iowa	3,931 26	1,078 00	8 45	64 58	91 20		5,173 49
Norwegian-Danish	1,370 15		2 50	63 47	9 19		1,445 31
Ohio	21,937 14	912 35		606 61	580 75		24,036 85
Rock River	13,205 28	515 65		287 27	153 01		14,161 21
Southern Illinois	4,558 16	224 30	5 00	148 42	68 07		5,003 95
Upper Iowa	5,472 17	121 18		185 40	124 95		5,903 70
West Wisconsin	2,155 84	166 50		127 53	63 41		2,513 28
Wisconsin	5,004 71	43 45	3 75	103 62	88 35		5,243 88
Northeastern:							
Baltimore	9,433 92	68 00		194 50	44 49		9,740 91
Central New York	6,086 23	110 04		394 61	67 44		6,658 32
Central Pennsylvania	7,148 38	186 90		183 57	122 23		7,641 08
East German	493 80	5 00		25 00			523 80
Erie	11,768 27	50 00		411 54	265 53		12,495 34
Genesee	6,932 57	149 09		231 02	52 25		7,364 93
Maine	705 08						705 08
New England	2,539 33	70 00		43 85	28 75		2,681 93
New England Southern	1,587 36				3 25		1,590 61
New Hampshire	520 00						520 00
New Jersey	7,998 91	138 25	5 00	443 79	109 74		8,695 69
New York	2,767 31	70 30		22 00	53 40		2,913 01
New York East	4,433 50	221 62		97 26	64 00		4,816 38
Newark	5,313 58	98 67		87 25	172 24		5,671 74
Northern New York	2,959 45	103 00		47 80	22 00		3,132 25
Peninsula	3,935 66	50 95		12 39	16 94		4,015 94
Philadelphia	9,701 00	191 75		465 69	275 04		10,633 48
Pittsburgh	18,182 26	206 75		566 50	644 49		19,600 00
Troy	5,212 55	53 34		181 27	80 25		5,527 41
West Virginia	11,846 41	394 85		209 09	79 65		12,530 00
Wyoming	3,174 00			60 00	37 00		3,271 00
South Central:							
Central Kansas	4,434 39	37 05		127 31	96 25		4,695 00
Central Texas	5,377 56	137 98		1 88	42 58	$25 00	5,585 00
Eastern Oklahoma	3,849 93	117 23	3 00	50 41	12 51		4,038 08
Indian Mission	77 08				2 59		79 67
Kansas	14,024 56	596 21		375 60	341 49		15,337 86
Little Rock	4,854 76	289 55		15 20	15 49	25 00	5,200 00
Louisiana	6,191 76	250 92		7 00		93 05	6,542 73
Missouri	3,061 54	110 81		12 81	8 67		3,193 83
Nebraska	7,597 30	296 75		281 93	150 34		8,326 32
New Mexico	533 73	81 40		20 85		15 00	650 98
Northern Arkansas	4,050 06	241 54		14 50	83 48		4,389 58
Northern Texas	6,106 46	122 04			1 50	55 00	6,285 00
Northwestern Texas	4,172 39	112 41		11 51	5 03	15 00	4,316 34
St. Louis	4,129 78	150 86		34 28	12 94		4,327 86
Southwestern Mexico	56 75					5 00	61 75
Southwest Missouri	4,873 97	210 70		46 85	128 22		5,259 74
Southwest Texas	5,511 64	124 41	5 50	4 21	7 98		5,653 74
Texas	7,539 13	224 99	4 00	43 29	104 36		7,915 77
West Oklahoma	6,307 15	141 15		74 76	59 50	5 00	6,587 56

HIRD QUARTER—1941

IURCH—WOMAN'S DIVISION OF CHRISTIAN SERVICE

asurer

DIVISION OF CONFERENCE INCOME

Budget	Conference Work	Week of Prayer	Building Fund	Memorials	Home Mission Specials	Home Scholarship (Southern)	Total Conference Credit	Supplies	Cultivation ¼ of 1c Per. Mem.	Misc.	Grand Total
$1,451 28							$1,451 28		$7 25		$1,458 53
3,043 30							3,043 30		7 50		3,050 80
8,338 53	$1,536 67		$40,000 00				49,875 20	$154 16	25 00		50,054 36
13,576 75	3,077 00			$4 00			16,657 75	18 00	50 00		16,725 75
16,240 05							16,240 05	84 30	62 50	$100 00	16,486 85
5,698 18	876 00						6,574 18	48 00	77 71	25 00	6,724 89
5,135 35	876 50						6,011 85	11 25	12 01		6,035 11
4,038 05	585 00						4,623 05	32 35			4,655 40
897 47							897 47	42 00	8 55		948 02
8,503 33	1,016 00						9,519 33	14 35	51 00		9,584 68
14,671 45	5,068 23			50 00			19,789 68	197 03		112 50	20,099 21
6,197 44							6,197 44		24 50		6,221 94
3,934 26	131 25						4,065 51	50 38		50 00	4,165 89
4,228 04	939 45	$6 00					5,173 49	2 00	56 00		5,231 49
1,445 31							1,445 31		3 35		1,448 66
19,647 55	4,339 30			50 00			24,036 85	213 15	125 00	5 00	24,380 00
13,297 89	813 32			50 00			14,161 21	79 85	54 36	175 00	14,470 42
4,003 95	1,000 00						5,003 95	67 50			5,071 45
5,803 70	100 00						5,903 70	40 90			5,944 60
2,232 94	280 34						2,513 28		21 73		2,535 01
5,243 88							5,243 88	14 90	14 42	5 00	5,278 20
8,842 35	898 56						9,740 91	33 89	50 00		9,824 80
6,358 32	300 00						6,658 32	205 77			6,864 09
5,287 63	2,303 45			50 00			7,641 08	25 00	23 00	100 00	7,789 08
523 80							523 80		2 30		526 10
9,893 42	2,501 92					$100 00	12,495 34	50 00		523 00	13,068 34
6,558 78	806 15						7,364 93		32 06	6 27	7,403 26
515 08	190 00						705 08				705 08
1,414 58	1,269 35						2,681 93	23 20			2,705 13
1,349 61	141 00			100 00			1,590 61	79 70			1,670 31
520 00							520 00		5 00		525 00
8,195 69	500 00						8,695 69	182 32	32 80		8,910 81
2,913 01							2,913 01	15 00			2,928 01
4,201 28	614 10	1 00					4,816 38	62 72	33 43	83 27	4,995 80
5,071 74	600 00						5,671 74	36 50	30 00	140 02	5,878 26
3,082 25				50 00			3,132 25				3,132 25
3,164 80	851 14						4,015 94	47 53	30 00		4,093 47
8,538 19	2,095 29						10,633 48	25 00			10,658 48
17,875 00	1,675 00			50 00			19,600 00		57 95		19,657 95
5,527 41							5,527 41	59 77			5,587 18
10,372 95		7 05		50 00	$1,800 00	300 00	12,530 00	6 70	44 73		12,581 43
2,516 00	755 00						3,271 00	15 00	35 00		3,321 00
4,191 40	500 00	3 60					4,695 00	22 00			4,717 00
5,285 00					300 00		5,585 00	166 66	24 52		5,776 18
2,838 08					1,200 00		4,038 08	141 35	18 62		4,198 05
79 67							79 67		90		80 57
14,522 86	815 00						15,337 86	338 01		25 00	15,700 87
5,200 00							5,200 00	144 88			5,344 88
4,111 42					1,058 34	1,372 97	6,542 73	591 80	25 00		7,159 53
3,193 83							3,193 83	40 13	22 76		3,256 72
7,234 82	1,091 50						8,326 32	283 86	78 50		8,688 68
650 98							650 98		43 02	80 30	774 30
4,389 58							4,389 58	51 30			4,440 88
5,835 00					300 00	150 00	6,285 00	259 85			6,544 85
4,316 34							4,316 34	307 22	23 12		4,646 68
4,027 86					300 00		4,327 86	108 66	5 00		4,441 52
38 92		22 83					61 75		1 30		63 05
5,079 81	178 93	1 00					5,259 74	128 14			5,387 88
5,606 67		47 07					5,653 74	286 27	25 55		5,965 56
7,615 77					300 00		7,915 77	638 56	32 14	2 50	8,588 97
6,322 56					265 00		6,587 56	50 17			6,637 73

FINANCIAL REPORT FOR THE

BOARD OF MISSIONS AND CHURCH EXTENSION—THE METHODIST

CONFERENCE INCOME BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Students	Young Women and Girls	Children	Babies	Totals
Southeastern:							
Alabama	$4,944 86	$308 23		$4 50	$26 24	$20 00	$5,303 83
Florida	9,392 21	288 30		38 56	35 93		9,755 00
Holston	7,095 61	623 28	$10 00	106 65	70 06		7,905 60
Kentucky	4,635 64	167 83		40 02	45 91	15 00	4,904 40
Louisville	3,254 18	185 25		140 63	16 10	5 00	3,601 16
Memphis	6,776 54	478 12	1 25	74 85	10 00	299 24	7,640 00
Mississippi	9,433 81	513 75		1 68	25 32	20 00	9,994 56
North Alabama	7,135 70	383 50		53 39	65 00	67 41	7,705 00
North Carolina	8,345 47	535 29				187 39	9,068 15
North Georgia	10,657 86	1,085 54		17 55	239 05		12,000 00
North Mississippi	3,700 85	160 65		20 70	34 58		3,916 78
South Carolina	4,803 88	182 75		21 79	13 58		5,022 00
South Georgia	9,647 00	250 00			68 00	60 00	10,025 00
Tennessee	5,539 03	311 54		2 00	22 43		5,875 00
Upper South Carolina	5,852 39	163 66		12 10	21 85		6,050 00
Virginia	15,625 65	241 29		123 67	55 75	140 00	16,186 36
Western North Carolina	11,288 20	817 75	8 75	92 35		51 52	12,258 57
Western:							
California	5,851 89	157 10		82 50	26 10	15 00	6,132 59
Colorado	2,855 87	199 15		32 00	41 83		3,128 85
Idaho	132 15	32 16	95 90				260 21
Montana	2,582 93	100 50		22 99	97 42		2,803 84
Oregon	2,760 41	15 00	290 50	3 80	37 29		3,107 00
Pacific Northwest	2,460 37	40 55		34 55	38 59		2,574 06
Southern California-Arizona	6,747 67	183 89		214 54	177 03	40 00	7,363 13
Utah Mission	21 31						21 31
Wyoming State	650 00						650 00
Central:							
Atlanta	135 00						135 00
Central Alabama	75 00						75 00
Central West	20 80						20 80
Delaware	952 19	28 50		50 77	22 70		1,054 16
East Tennessee							
Florida							
Lexington	900 00	3 00			2 00		905 00
Louisiana	128 22			1 00	1 00		130 22
Mississippi	156 28						156 28
North Carolina	20 00						20 00
Savannah	73 50				5 25		78 75
South Carolina	23 50	10 00		10 00	10 00		53 50
South Florida	25 00						25 00
Southwest	75 00	10 00		15 00	11 00		111 00
Tennessee	82 00	10 00		8 00			100 00
Texas		13 55					13 55
Upper Mississippi							
Washington	285 35	17 15	1 75	6 25	6 00		316 50
West Texas	60 00						60 00
Hawaii Conference	202 00						202 00
Totals	$563,275 36	$19,328 16	$614 18	$10,675 13	$9,256 19	$1,163 61	$604,312 63
Other Receipts:							
Deaconess Relief							
Deaconess and Missionary Pensions							
Building Funds							
Miscellaneous Income							
Literature							
Supplies							
Institutional Income							
Premium on bonding Conf. Treasurers							
Thayer Hall Emergency Fund							
Brazil Circulating Library							
Miscellaneous Items (including Personal Gifts and Transient Funds)							
Grand Total	$563,275 36	$19,328 16	$614 18	$10,675 13	$9,256 19	$1,163 61	$604,312 63

Shall our united forces fail?
Let no one depend on someone else—it is an individual demand and must be met by an individual responsibility!

IIRD QUARTER—1941 (cont'd)

'RCH—WOMAN'S DIVISION OF CHRISTIAN SERVICE

DIVISION OF CONFERENCE INCOME

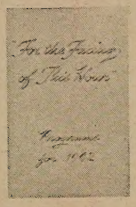
udget	Conference Work	Week of Prayer	Building Fund	Memorials	Home Mission Specials	Home Scholarship (Southern)	Total Conference Credit	Supplies	Cultivation ¼ of 1c Per. Mem.	Misc.	Grand Total
,913 83						$390 00	$5,303 83	$150 00	$23 54		$5,477 37
,855 00					$600 00	300 00	9,755 00	45 00			9,800 00
,905 60							7,905 60	94 40	32 50		8,032 50
,679 40					225 00		4,904 40	60			4,905 00
,101 16					500 00		3,610 16	537 24			4,138 40
,642 00					798 00	200 00	7,640 00				7,640 00
,127 15	$393 79	$50			370 00	103 12	9,994 56	29 00	20 00		10,043 56
,833 70	1 00			$500 00	300 00	70 30	7,705 00	153 53	40 31	$10 00	7,908 84
,318 15					750 00		9,068 15	31 85			9,100 00
,365 00				105 00	500 00	2,030 00	12,000 00	93 77			12,093 77
,266 78					500 00	150 00	3,916 78	110 76			4,027 54
,722 00						300 00	5,022 00	103 00	20 00		5,145 00
,768 50					525 00	1,731 50	10,025 00	40 00	35 00		10,100 00
,762 77						112 23	5,875 00	44 03	25 26		5,944 29
,050 00							6,050 00		74 75		6,124 75
,686 36				50 00	2,300 00	150 00	16,186 36	79 14	62 50		16 328 00
,406 67		1 90			500 00	350 00	12,258 57	186 78			12,445 35
,017 59	115 00						6,132 59	9 20	36 25		6,178 04
,749 01	374 84			5 00			3,128 85		12 50		3,141 35
260 21							260 21	2 50	7 50		270 21
,803 84							2,803 84	89 41	8 63		2,901 88
,757 00	350 00						3,107 00		27 46		3,134 46
,333 71	240 35						2,574 06	19 00			2,593 06
,381 87	1,881 26			100 00			7,363 13	49 00	68 25	200 00	7,680 38
21 31							21 31	3 43	37 87		62 61
650 00							650 00		4 00		654 00
135 00							135 00		2 50		137 50
75 00							75 00		6 00		81 00
20 80							20 80		1 50		22 30
600 59	453 57						1,054 16		10 00		1,064 16
									2 50		2 50
905 00							905 00	10 00	8 00		923 00
130 22							130 22	8 18			138 40
156 28							156 28		2 10		158 38
20 00							20 00				20 00
78 75							78 75	6 50	1 50		86 75
53 50							53 50	20 00			73 50
25 00							25 00		1 50		26 50
111 00							111 00		1 00	17 00	129 00
100 00							100 00				100 00
13 55							13 55				13 55
316 50							316 50	4 50	6 13		327 13
60 00							60 00		4 00		64 00
202 00							202 00				202 00
,272 96	$42,532 26	$91 95	$40,000 00	$1,214 00	$13,391 34	$7,810 12	$604,312 63	$7,417 90	$1,860 63	$1,659 86	$615,251 02
310 00											310 00
,947 54											7,947 54
,753 12										15,125 00	73,878 12
406 90											406 90
80											80
								195 94			195 94
										64,490 04	64,490 04
										630 00	630 00
										3,000 00	3,000 00
										27 00	27 00
										9,753 65	9,753 65
,691 32	$42,532 26	$91 95	$40,000 00	$1,214 00	$13,391 34	$7,810 12	$604,312 63	$7,613 84	$1,860 63	$94,685 55	$775,891 01

Respectfully submitted,
MRS. INA DAVIS FULTON, *Treasurer.*

Announcing PUBLICATIONS

PROGRAM MATERIAL FOR LOCAL SOCIETIES 1942. 75 cents.

This material includes the program book, worship services, and set of six pictures.



Program Book, "For the Facing of This Hour." Contains twelve months' programs for 1942. Price, 25 cents; additional copies in quantities, 20 cents each.

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NOTE: Copies of "Proof Sheets of Power" are still available. This booklet contains programs and worship services for September, October, November, December, 1941. Price, 25 cents; additional copies, 20 cents each. Worship services, 10 cents.

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(to be used January, 1942)

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(See page 19)

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